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THE Scattered Nation.

QUARTERLY RECORD OF THE
Hebrew Christian Testimony to Israel.

EDITED BY DAVID BARON.

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UNDER THE DIRECTION OF
DAVID BARON AND C. A. SCHONBERGER.



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E.C.; or to the Bankers: Parr's Bank, Limited, 21, Lombard Street, E.C., with instructions
that they be put to the account of "Hebrew Christian Testimony to Israel."

This Mission to Israel, which was founded 1893, is under the direction of DAVID BARON
and C. A. SCHONBERGER, who, for many years, have been engaged in Mission Work among
the Jews in different parts of the world, and are now devoting their lives to the same work
of preaching the Gospel to the people still "beloved for the fathers' sakes."

ITS AIM IS,

as the Lord shall enable, and supply the means, to bear witness for Christ to the Jewish
people in all the lands of their dispersion, in order, by the preaching of the Gospel, to call
out the "Remnant according to the election of grace," and to prepare the nation for the time
when "the Redeemer shall come out of Zion," and "all Israel shall be saved."

ITS HEADQUARTERS,

The chief centre of our work is 189, WHITECHAPEL ROAD, in the Principal East End
thoroughfare. In this Mission House, Gospel work of one form or another is being carried
on every day. Many families are visited in their homes, and hundreds are spoken with in
the streets. At intervals we visit other towns in the United Kingdom where Jews are to be
found, but our hearts are chiefly set on the masses of "The Scattered Nation" in Central
and Eastern Europe and other countries, and Missionary journeys are continually being
made abroad. The other centres on the Continent are, Berlin, Budapest, Paris,
Kieff and Riga.

Continued on page 3 of Cover

of the Government, to Lord Rothschild on November 2nd, 1917, generally
known as the Balfour Declaration, which gave an undertaking in the
following terms:—

"His Majesty's Government view with favour the establishment
in Palestine of a national home for the Jewish People,* and will use their
best endeavours to facilitate the achievement of this object, it being
clearly understood that nothing shall be done which may prejudice the
civil and religious rights of existing non-Jewish communities in Palestine,
or the rights and political status enjoyed by Jews in any other
country."

It is sometimes suggested that the Zionist Jews took an unfair advantage
in exacting this pledge; and they have even been accused of black-
mailing the Government at a time of difficulty. So far, however, is this
from the truth, that some months before the date of the Declaration—
although the politicians have not thought fit to let it be generally known—
the Government approached the Zionists, and not the Zionists the Govern-
ment. Ministers, apparently, at that time considered that a Jewish admin-
istration of Palestine after the conclusion of the war would be in the
interests of Great Britain and of the Empire. Moreover, the war had reached
a critical stage, and it was of vital importance to secure the goodwill of
the United States and to have a continued supply of ammunition from
across the Atlantic. Jewish influence in American politics is considerable,
and for this reason (amongst others) our Government recognised the
desirability of adopting a policy generally acceptable to people of Jewish
race. The Declaration gave great satisfaction to Jews, and their support
to the Allied cause contributed in no small degree to its success.

The words in the Balfour letter—"the establishment in Palestine
of a national home for the Jewish people"—must mean the establishment
of a home for the Jews as a nation; and if the words are construed by
Ministers as meaning something quite different, it will be a plain breach
of the undertaking. Those concerned to see that this country keeps faith
in its dealings must feel anxiety at the tone adopted by the Colonial Office
in its correspondence with the Palestine Arab Delegation and the Zionist
Organisation. In the earlier part of the published correspondence, the
duty we have undertaken to the Jewish people is fully recognised. Thus,
a communication from the Colonial Office to the Palestine Arab Delegation
(March 1st, 1922) states:—

"Mr. Churchill regrets to observe that his personal explanations
have apparently failed to convince your Delegation that His Majesty's
Government have no intention of repudiating the obligations into which
they have entered towards the Jewish people.* He has informed you on more
than one occasion that he cannot discuss the future of Palestine upon
any other basis than that of the letter addressed by the Rt. Hon. A. J.
Balfour to Lord Rothschild on November 2nd, 1917, commonly known
as the 'Balfour Declaration.' . . . The position is that His Majesty's
Government are bound by a pledge which is antecedent to the Covenant
of the League of Nations, and they cannot allow a constitutional position
to develop in a country for which they have accepted responsibility to the

Principal Allied Powers, which may make it impracticable to carry into effect a solemn undertaking given by themselves and their Allies."*

Between March and June, however, the Colonial Office appear to have found it convenient to shift their position, and in a paper enclosed in a letter to the Zionist Organisation dated June 3rd, 1922, Mr. Churchill put a new interpretation upon the plain words of Mr. Balfour's Declaration—an interpretation which would render the Declaration of little, if any, value. "They" (His Majesty's Government) "would draw attention," writes Mr. Churchill, "to the fact that the terms of the Declaration do not contemplate that Palestine as a whole should be converted into a Jewish National Home, but that such a Home should be founded in Palestine." To place such a construction upon Mr. Balfour's Declaration is to play with words, and if acted upon it will be a flagrant breach of faith. It is not surprising that in a letter to the Arab Delegation (June 23rd, 1922) Mr. Churchill should refer to this construction of the Declaration as—"this fresh* definition of the policy of His Majesty's Government." If the Declaration does not contemplate that "Palestine as a whole" shall become a Jewish National Home, but merely that such a Home should be founded "in Palestine," it should follow that part of Palestine is to be set apart and appropriated as a Jewish National Home. It is a mockery of plain words to put forward a policy of absorption by an Arab population of a limited number of Jews, as being a satisfaction of an admittedly solemn pledge to use our "best endeavours to facilitate the achievement" of the object of establishing in Palestine "a National Home for the Jewish people."

Mr. Churchill appears to have realised that his construction of the Declaration, as set out above, required some elucidation, and accordingly in the same paper he attempted an explanation, the effect of which, whether so intended or not, was to leave the question in a total mist of confusion.

"When it is asked," says Mr. Churchill, "what is meant by the development of the Jewish National Home in Palestine, it may be answered that it is not the imposition of a Jewish nationality upon the inhabitants of Palestine as a whole, but the further development of the existing Jewish community, with the assistance of Jews in other parts of the world, in order that it may become a centre in which the Jewish people as a whole may take, on grounds of religion and race, an interest and a pride."*

It will be observed that in this passage Mr. Churchill makes a half quotation from the Balfour Declaration, but introduces words which entirely alter its effect. The pledge was not to promote "the development" of the Jewish National Home in Palestine—which might be interpreted in the sense indicated by Mr. Churchill, of the development of the community of Jews then already in Palestine—but "the establishment" of something not then in existence, namely, "a Jewish National Home" in Palestine.

The Mandate for Palestine—the terms of which were carefully settled by the League of Nations and by Great Britain—has been accepted by this country, and imposes upon us a trust to see that its provisions are duly carried out. The Mandate fairly expresses the scheme contemplated

by the Declaration; but everything depends upon whether its provisions are fairly interpreted. If such a construction as that suggested in June, 1922, in reference to the Declaration is applied to the Mandate, the Government might, perhaps, claim to be observing the letter of its undertaking, but it would certainly break it in spirit. The Mandate recites the Balfour Declaration, and by its governing clause (Art. 2) it provides that the Mandatory is to be responsible for placing Palestine "under such political administrative, and economic conditions as will secure the establishment of the Jewish National Home, as laid down in the preamble, and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine irrespective of race and religion."

The main objections taken to the policy embodied in the Declaration and the Mandate are—(1) its alleged unfairness to the Arabs, and (2) the expense in which it may involve this country. As regards the first of these objections, it is not immaterial to point out that Palestine comprises only 1/170th of the territory occupied by Arabic-speaking peoples. Opponents of the Mandate contend, however, that not only are the Arabs of Palestine in possession, but that a promise of independence was made to them in 1915, with which the Declaration of the 2nd November, 1917, and the Mandate are inconsistent. The "promise" relied upon is the statement in a letter dated the 24th October, 1915, from Sir Henry McMahon then High Commissioner for Egypt, to Husein, Sherif of Mecca, now King of the Hejaz. This promise—which, it will be observed, was not made to the Arabs of Palestine—was subject to a reservation, as pointed out by the Colonial Office in the paper enclosed in the letter of the 3rd June, 1922, "which excluded from its scope, among other territories, the portions of Syria lying to the west of the district of Damascus. This reservation has always been regarded by His Majesty's Government as covering the vilayet of Beirut and the independent Sanjak of Jerusalem. The whole of Palestine west of the Jordan was thus excluded from Sir Henry McMahon's pledge." Moreover, according to the authority of Colonel T. E. Lawrence, the promise was "conditional on an Arab revolt," and the Arabs of Palestine did not revolt against Turkey, but remained passive throughout the war.

Further, it is no part of the Mandate policy that Arabs in Palestine should be forcibly dispossessed of their property. Many of the existing owners of land are glad to sell at good prices; and there is room in Palestine for many more people than its present population. The rights of the Arabs, civil and religious, under the Mandate, are carefully safeguarded; and even if the administration should become in a measure Jewish, the non-Jewish population will enjoy a degree of liberty exceeding that which they ever possessed under Turkish rule. The fact is that the relations between the Jews and the Arabs in Palestine would cause little or no anxiety, if it were not for outside interference. Mrs. Fawcett, after a recent visit to Palestine, stated: "If the professional mischief-makers would only leave them alone, they would soon work out a plan of peaceful neighbourliness." There can be no doubt that those persons in this country who profess such concern lest Arabs should be oppressed by Jews in Palestine,

are influenced far more by anti-Jewish prejudice than by any affection for the Arabs.

As regards expense, the cost of Palestine to this country for 1922 is only about two million pounds, and is estimated at about 1½ millions for 1923, and in later years will be still less. The important point, however, to be borne in mind in this connection is that *the expense is wholly a military one*; the entire cost of the civil administration is borne by Palestine itself. The uninstructed clamour for our evacuation of the country overlooks the fact that as our situation in Egypt has been greatly weakened it becomes of importance that we should hold a position of influence in Palestine. "To-day," said Lord Birkenhead, speaking in the House of Lords on the 29th November, 1922, "Egypt has become a vital link in the chain of Empire, and it is as true to-day as ever that *Palestine is strategically necessary to the protection of Egypt*." We have gone to the limit in the concession of autonomous or semi-autonomous institutions to Egypt, and the present Government would be unwise rashly or hurriedly to decline the Mandate imposed or submitted by the League of Nations and accepted by the late Prime Minister and the present Secretary for Foreign Affairs." It is very possible that we shall require to have a naval station in Palestine, in place of that at Alexandria. The small military expenditure incurred by this country in Palestine is necessary in our own behalf, even if we were under no duties by reason of the Declaration, or by our acceptance of the Mandate. It is material to bear in mind that what the Zionists aim at in Palestine is not a separate and independent kingdom, but a Jewish Home under the aegis of Great Britain; so that, eventually, Palestine would be in a position similar to that of a fully self-governing Colony of the British Empire. It is important to remember, also, that the Arabs of Palestine are not strong enough to stand alone, and that our evacuation would be followed—after a period of grave disturbances—by another Power taking over that country's control.

Even if a control over Palestine were of no value to the British Empire, and we could save a million pounds a year by evacuation, nevertheless, in adopting such a policy we should lose vastly more by the charge of breach of faith to which we should lay ourselves open. This country has been distinguished in its international relations by straightforward dealings, but disregard of our pledges in respect of Palestine would be a lamentable falling away from our previous standard. Since the date of the Balfour Declaration, and upon the faith that the undertaking therein contained would be duly carried out, five million pounds have been expended, through the Zionist Organisation, in Palestine, besides several millions by other Jewish bodies; and if we withdraw there would be no security that all this expenditure would not be sacrificed.

The considerations set out above lead, it is submitted, to the conclusion that our withdrawal from Palestine would be unwise as well as a breach of faith, and that a straightforward adherence—in spirit as well as in letter—to the terms of the Declaration and of the Mandate is required both in our own material interests and for our national honour.

Notes. BY DAVID BARON.

IT has always been our hearts' desire and aim that this little quarterly magazine should not only be a chronicle of work done in Christ's Name in connection with the Hebrew Christian Testimony to Israel, but also a record of the lovingkindness of Jehovah as experienced by His unworthy servants as they go about His business of spreading abroad the knowledge of Christ among the scattered people.

It is therefore chiefly to give glory to God, and to bear witness to His grace and faithfulness, that I take up my pen again to write these few "Notes" about our experiences in the Mission these past three months.

There have been some dark and anxious days, as well as days of joy and brightness; trials and disappointments, as well as encouragements; but in outward darkness, as in brightness; in times of sorrow, as well as in seasons of joy, God has been our light and our salvation, and His grace has been sufficient for our every need. Yea, we believe, that the very trials and disappointments, and what seem to us *checks* in the progress of His work, are being overruled of Him to bring greater glory to His Holy Name, and for the *furtherance* of the cause of Christ among Israel.

* * * *

In London the various departments of the work among the men and women and children have gone on without interruption, and thank God, not without encouragement. These summer months, while the attendances at the men's meetings are apt to fall off, present special opportunities for open-air testimony, of which our dear brethren Mr. J. H. Lewis and Mr. H. Newmark have fully availed themselves. We are very grateful also to the other dear friends who have rendered assistance in the open-air meetings from time to time. It is to me personally a matter of constant thankfulness to God that by means of these open-air meetings the Word of God is being sown broadcast on this great East End highway, and that thousands of Jews, and also some Gentiles, who cannot otherwise be reached, are brought under the sound of the Gospel.

* * * *

It is summer once more, and everybody is thinking of possible holidays. Our dear Jewish children and working boys and girls from the East End, who regularly attend our Sunday School or week-evening classes, are also looking forward eagerly again to the happiest time in the year for them—namely to "a change in the country," when, for a few days at least, they can revel in green fields and fresh air, and have proper food. I would ask you to join us in prayer that we may be

led again to some suitable place which can be hired as a temporary "Holiday Home" for about six weeks, to which parties of the most needy of our East End boys and girls can be sent for a few days at a time.

In Paris, too, our dear sisters, Miss Stenius and Miss Juvelius, are planning again to have a "Summer Colony" of some of the poor Jewish children who attend their classes in that city (who are not less needy, and are even less cared for than those in London) for a few weeks in the country.

I would again ask you to pray for these Jewish children in London and Paris, that these days and weeks during which they are entirely under the devoted care and influence of our dear missionary sisters, may prove of great benefit to them, not only physically, but also morally and spiritually.

I mentioned in my "Notes" in the April No. that we were making arrangements for Mr. Landsman to go to Russia for a time this summer for the purpose of ministering relief—more particularly in the Ukraine—along with the preaching of the Gospel. He left London on May 9th, and we had the expectation before he started that the necessary permission from the Soviet authorities for entering Russia would be granted to him by their representatives in Berlin. But when he reached that city he was told by the Russian officials there that owing to fresh regulations the necessary permit must come direct from Charkow (the capital of the Ukraine), and promised that it would arrive in a few days. This is now five weeks ago, but up to the time of my writing these "Notes" (June 14th) the looked-for permission has not yet arrived. Meanwhile Mr. Landsman is making a mission tour in Poland.*

During Mr. Landsman's absence, our brother Mr. Rosenstein, who together with Mrs. Rosenstein, arrived from Riga in the middle of April, is taking most of the meetings and Bible readings at our headquarters in London, and has been encouraged also in dealing with individual inquirers.

I would ask your prayers for a special effort in Paris. A beloved and very able Hebrew Christian brother, Pastor H. Steen, from Sweden, is there at present (since the middle of June) at our invitation to do what is possible, at least for one month, among the Jewish young men—especially of the student class—in co-operation with our missionary sisters. I shall hope to tell you a little more about it (D.V.) in the next

* Soon after writing this note a letter arrived from Mr. Landsman, from Warsaw, with the information that the permission for his entering Russia has been refused.

No. Meanwhile, I very earnestly commend the work in that great and godless city, and our esteemed brother, and this special effort, to your continual prayers.

I was absent on the Continent for three weeks in May, spending a week in Berlin, two days in Vienna, and a few days in Budapest. The Lord gave me some precious missionary opportunities by the way of which I am unable to speak at present, but I hope (D.V.) to write out a few of the incidents for the next No.

Most of you, dear friends, for whom I write these "Notes," have known the history of our Hebrew Christian Testimony from the beginning, and have shared in its sorrows as well as in its joys, and so I can tell you that the days which I spent this time in Berlin were very sad ones—not only because of the general depression which prevails there at present, but because of the changes which have had to be effected in connection with our work there.

Some of these changes are yet in process, and I hope to be able to tell you of them more fully and definitely (D.V.) in the next No., but this I have already very regretfully to record, that Mr. Rudnitzky, who has been associated with the Mission for about fifteen years, is no longer with us, but is taking up work independently.

There is plenty of scope in Berlin and other centres in Germany for many more earnest and faithful workers among the large Jewish communities there, and we most sincerely wish our brother God speed in any fresh efforts to which his energies will be devoted.

For ourselves, we feel very greatly cast upon God for wisdom and very definite guidance at this juncture in connection with the future of the work in that very important centre. The appointment of other—what seem to be suitable—workers, is at present under consideration; meanwhile I would very earnestly ask you to be true helpers with us in prayer in this matter, and to remember especially Mr. Schönberger—that he may be helped and sustained of God; and that the fine large Mission House there may become more and more a centre of light and blessing to many Jews in the German capital.

I was very glad to find myself once more in Budapest, where I have not been since June, 1914, and to see again something personally of the work of our brother Robert Feinsilber. This beautiful city on the Danube has also gone through a great change these past years, and perhaps in no other country in the world have the Jews been more adversely affected by the war and the peaceless "peace" which has followed, than in Hungary. Anti-Semitism rages in a very violent and brutal form, and very many of the Jews of the poorer class are in a condition of great misery.

Mr. Feinsilber has, by God's help, been able to accomplish a very important work here, not only in ministering relief to the poorest and most wretched, but in the proclamation of Christ, and has secured the recognition and respect of the city authorities. I may write a few notes of my experiences during my brief stay in Budapest (D.V.) in the next No. Meanwhile I commend our brother to your continued prayers.

As was arranged before I parted from him, Mr. Feinsilber has



MR. FEINSILBER'S SOUP KITCHEN IN AN OPEN PLACE IN THE JEWISH QUARTER. During the winter months, and till the end of May, soup and bread has been freely distributed by him to many of the most needy—both Jews and Christians.

gone on a mission journey to Roumania, while the work in Budapest is suspended for a few weeks during the summer.

* * * *

Most of the space in this No. of THE SCATTERED NATION is taken up with the report of the Annual Meetings, which I trust will be found to be interesting and profitable, especially to those who had not the privilege of being personally present with us that day. Several of the addresses in particular contain much information about the work both in London and abroad, and show that our labours and prayers on Israel's behalf are not in vain in the Lord.

* * * *

In the April No. of this magazine I had occasion to refer to the great interest in Israel, and in our brother, Herman Newmark, on the part of Japanese Christians in connection with the "Japan Holiness Church," and to the apostolic labours of Bishop Nakada. In a recent No. of the *Oriental Missionary Standard*, the organ of the "Oriental

Missionary Society," founded by the two American brethren, Mr. C. E. Cawman and Mr. E. A. Kilbourne, there is a very interesting account of a missionary journey to the Loo Choo Islands by Bishop Nakada, from which I take the following paragraph in reference to Naha, which is the commercial capital of the Loo Choo Islands:—

Some Interesting History.

"Seventy-seven years ago Dr. Bettelheim, a converted Hungarian Jew, arrived at Naha with his wife and two children, with a Chinese interpreter. No Protestant Missionary had ever touched Japan up to that time, so he was really the pioneer missionary to our Empire.

"At that time the door of Japan was entirely closed to foreigners. Dr. Bettelheim's main object was to reach Japan proper through the Loo Choo Islands. The Satsuma Clan greatly feared the Central Government and sought by every means to compel the Local Government of Loo Choo to hinder his work. However, he was permitted to live in a Buddhist Temple where he and his family resided for seven years. He was a very skilful doctor, but the Government would not allow patients to be treated by him. During those years he learned to speak the language freely and translated the Bible from Matthew to Acts.

"Seeing that his stay in the Islands was no longer tenable he left it through the kindness of Commodore Perry, of the U.S.N.

"His name is still remembered among the old folk.

"If possible, I am expecting to undertake a special evangelistic campaign in these Islands in the name of 'Dr. Bettelheim's Seventy-seven-year Memorial Evangelistic Campaign.' I think it will draw the attention of the people greatly. I believe this is the time to evangelise the Loo Choo Islands as the field is ripe unto harvest."

This is another instance of Hebrew Christians being made a blessing to Gentiles, even in this dispensation.

It was a converted Lithuanian Jew—Bishop Schereschewsky—whose name stands out prominently in the history of Protestant Missions in China—who was honoured of God to translate the Bible into the Mandarin language, which still "forms the ordinary Chinese Bible in general use by Christians throughout the Chinese Empire"; and Hebrew Christians also have been among the most devoted and ablest missionaries in India.

All these, as well as the prominent Jewish witnesses for Christ in the midst of Christendom throughout the centuries, and particularly in more recent times, are true successors of the first Jewish Apostles and Evangelists, who, taking their lives in their hands, first went out into the world to make the glorious Gospel of their Messiah known to the Gentiles. They are precursors also of the time when, after the spirit of grace and supplications is poured upon them, and they recognise in the long-rejected Jesus of Nazareth, their Redeemer and King, the whole nation will enter on their mission for which they were originally

called and appointed—of being witnesses for God and His Anointed One among the nations—then indeed shall “the remnant of Jacob be in the midst of many peoples as dew from Jehovah, as showers upon the grass, that tarry not for man, nor wait for the sons of men,” and it will not be long before the whole “earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea.”*

These facts are also a reminder that the labours and prayers of the Church of Christ to win Jews to a knowledge of their Messiah have not been in vain, and have been indirectly also a means of blessing to the nations.

* * * *

Words of Cheer.

The summer months are always more or less the “slack” time as far as the income of the Mission is concerned, while the expenditure is larger, owing to mission journeys, “Holiday Homes” for children, and other additional claims. Yet the Lord has ever been mindful of us, and has never suffered us to be harassed for want of the needed means for His own work. And His resources are still infinite and inexhaustible. The following are three or four out of many similar messages of cheer, accompanying gifts, for the Lord’s work in our hands, which have reached us recently:—

From a dear friend, a beloved Swiss brother in business in India:—

“MY DEAR MR. BARON,—

“... I want to send you just a few lines to show you that though our letters are not frequent, yet we do remember you, and do so indeed gladly, as we count it a privilege to know you and your work. THE SCATTERED NATION is to us always special ‘Sunday Reading,’ and through it we learn always with deepest interest of the progress of your work, and of your views regarding the ever-pressing question of the Jew and Palestine, and the Jew and Christ. Very frequently we come across some statement in either the daily Press or in religious publications on which we would love to ask your opinion and advice, but your time is so precious for your work that we would not dare to add more work to your already heavy burden.

“With the sincere wish that God may richly bless you and your co-workers and support you in all your endeavours and supply, as hitherto, all your physical and temporal needs, believe us,

“Yours in the love of Christ,

“J. and T. F.”

From a dear brother in the Lord in South Africa:—

“MY DEAR BROTHER IN CHRIST,—

“Enclosed please find two pounds. Kindly take from this the amount for THE SCATTERED NATION and devote the remainder to the work. ... I pray God may give you the needed strength to pursue your labours amongst those ‘beloved for the fathers’ sakes’ and ‘of whom as concerning the flesh Christ came, who is over all, GOD BLESSED FOR EVER. Amen.’

“I thank you for sending THE SCATTERED NATION, though I am afraid my subscription is overdue. It is looked forward to, and read with appreciation,

* Mic. v. 7; Hab. ii. 14.

and calls forth our prayers for Israel and those who labour amongst them. With warm Christian greeting from my wife and self to you and Mrs. Baron,

“I am, Yours affectionately in Christ,

“F. K.”

From two dear sisters in the Lord in Harrogate:—

“DEAR MR. BARON,—

“It is with much pleasure we forward our subscription for this year for THE SCATTERED NATION. As each copy comes, we realise afresh the facts of God’s faithfulness, goodness and love. May He graciously continue His good hand upon you and all your co-workers in your labours of love for His ancient people, and we pray many of them may have their eyes opened to behold by faith that blessed One, who was set for the falling and the rising of many in Israel.

“We follow with prayerful interest the record of your work at home and abroad. Please accept the enclosed small sum, and use it as you think best. May the Lord bless you and yours richly in every way for His own glory, and may the joy of the Lord be continually your strength.

“Sincerely yours in Him,

“M. E. B.”

From a beloved brother in Gloucestershire:—

“DEAR MR. BARON,—

“Thanks very much for the last No. of THE SCATTERED NATION, received last week. I am grateful for the light and help that streams through its pages. I long to be kept in close touch with God’s Covenant people, for I am persuaded that the Holy Scriptures cannot be understood apart from them, not they apart from the Scriptures. We pray that the blessing of the God of Abraham, Isaac, and Jacob, the God and Father of our Lord Jesus Christ, *Our* God and *Our* Father, may rest upon the great work of which you are one of the honoured directors.

“Yours in Christ Jesus,

“E. J. S.”

The last is from a dear brother—one of the poor of this world, but rich in faith, and a true heir of the Kingdom:—

“DEAR SIR,—

“Just a line to say that I am enclosing a small sum for the Lord’s poor in Israel, trusting that you are all well, and that much blessing may be the outcome of your labours of love, and that God may glorify His Own Name among them. May He open their hearts to receive Jesus as their Messiah!

“Best wishes to all, and may God keep you and Mrs. Baron and your co-workers in health and bless your labours.

“I remain, Yours truly,

“W. J. C.”

* * * *

I am glad to be able to announce that a cheaper edition of *The Servant of Jehovah: The Sufferings of the Messiah and the Glory that should Follow*, very nicely bound in cloth, is now published; the price being 3s. 6d. net, instead of 5s. 0d.

There have been many tokens of God’s gracious approval of this book, which deals with the great foundation-truths of our holy faith, and Christian friends could render a great service to the cause of Christ by circulating it among ministers, teachers, and intelligent Christians generally.

I would also mention that a new edition—the 7th—of *The Jewish Problem: Its Solution, or Israel's Present and Future*, has also just been published. The price is rs. od. net.

* * * *

Praying that peace and blessing may be with every one of our dear friends and fellow-workers far and near, I am your fellow-servant of Christ among Israel,

"En-Hakkore,"
Northwood,
Middlesex.

David Baron

Our Thirtieth Anniversary.

AGAIN we have reason for praise and thankfulness to God as we look back on our Annual Meetings for Praise and Prayer, which took place this year on April 23rd, in the Sion College. We had large gatherings, both in the afternoon and in the evening—many of our friends having come from quite long distances. But, best of all, the Lord was manifestly in our midst, so that at the close many could bear witness that "it was good to be there."

In the afternoon the chair was again taken by our esteemed friend, General E. Owen Hay, C.B., and the meeting commenced with the hymn:—

"Our God, our help in ages past,
Our hope for years to come"—

after which Mr. F. T. Lewis led in prayer.

THE CHAIRMAN'S ADDRESS.

GENERAL OWEN HAY then said:—

May we now read together a well-known, and I dare say, in this Mission, much-loved portion of God's word—Psalm lxxix., from verse 19: "Thou spakest in vision to Thy holy one (or 'beloved one') and saidst, I have laid help upon one that is mighty; I have exalted one that is chosen out of the people." After reading to the end of the 37th verse, he continued:—

Well now, there is a word that rings through all this passage over and over again. There is of course understood in it all the Almightyness of Jehovah, but seven times there is the word "faithfulness." Now in this Mission we are relying, surely, wholly upon that. "Hath He said and shall He not do it?" And do we not see behind the David of olden times David's Son and Lord? It is a wonderful picture of one raised up to such a great height, given triumphant victory over all

His enemies, established on a throne that should last and make its power felt the world over—yes, a greater than David is here. One that we are hoping to see one of these days on His throne "established for ever and ever." Along with the word "faithfulness" the word "covenant" comes in—most precious word. You remember David's closing words at the end of that chapter in 2 Samuel, in which he said that God had made with him a 'covenant' "ordered in all things and sure." Bless His Name! He is not going to depart a hair's breadth from that. Now every stage of this that we have been reading to-day has met its fulfilment. Not only has His mighty power been exerted in the history of Israel all the way through, but His faithfulness up to now has been unquestionable. Faithfulness in the "rod and the stripes," as well as in those mercies that we recognise with thankfulness. All the way through He has proved Himself faithful to them, and also to us, who are lookers-on while our brethren in Israel are being, as we hope, brought in one by one. By and by there will be the magnificent flood when the whole nation shall turn to the Lord their God, and accept Jesus—our Jesus—as their Messiah, long-lost, but now welcomed above everything, as theirs for ever. We are on the look out for that; we love our Saviour, and we are so keen that He should be known and loved by Israel according to the flesh.

Well now, it is going to be. I have got the charter in that Psalm. It was the Holy Spirit Who moved that writing, for we recognise its truth, so wonderfully carried out, up to this date, and we believe in its complete fulfilment in the very near future.

Now I will not take up more time, but will ask at once our dear friend Mr. Baron to give his statement.

"These Thirty Years."

Address by DAVID BARON.

Dear General Owen Hay and my dear Christian friends,—It is my first pleasant duty to welcome you very heartily once again to these our Annual Meetings for Praise and Prayer. I have told you on former occasions, and must tell you again, that to us who are more directly engaged in the work of the Mission, it is a very great cheer to meet from time to time face to face with those who, by their prayers and their sympathy, are true fellow-workers with us in seeking the salvation of Israel. We have been praying, and we do now earnestly pray, that our coming together to-day may be to God's glory and to our mutual refreshment.

There are many more who would very gladly be with us this afternoon if they were able. Some well known servants of Christ have very kindly written to express their regret at being unable to be

with us and to wish us "God-speed." I am not able to read these letters, but there is one, or part of a letter, that I must read, and that is from our friend Mr. Schonberger, in Berlin:—

"I need not assure you," he writes, "that it would have been a great satisfaction to me had I been able to come to London and be present at our Annual Meeting—the 30th since its foundation. But, what these last thirty years mean especially to us both, you will feel with me best and deepest. We were comparatively young when we started, and have grown old in it. I, very much so, and you, too, in a measure—old in having worked with all our physical and mental capacities, indefatigably, in one of the most holy and difficult causes of the Kingdom of God, experiencing from the beginning and throughout God's gracious help and blessing.

"We have, from the beginning to the day of this Annual Meeting, striven to make real what the title of our Mission indicates: 'The Hebrew Christian Testimony to Israel,' a 'Testimony' to Israel of its Glorious Messiah, Jesus, the Divine King of the Jews. To this Testimony of Him, *out of the Scriptures*, we have devoted with unreserved application all our time and energies. And God has prospered us. By His grace, we have become what we are, a 'Christ' Mission to the Jews, of some name and fame throughout the whole Jewish Mission field. Though we must be humble about all our doings, still we may be bold to state that God has glorified Himself in our work, and it has had far-reaching effect."

As you have just heard, this is our thirtieth Anniversary, and we are met to raise another Ebenezer and thankfully to confess God's great goodness to us hitherto. Thirty years is a big bit of time, but when the Mission was founded in 1893, the two who commenced this work had already been engaged for many years as missionaries to the Jews, in connection with other organisations.

My friend and colleague, Mr. Schonberger, can now look back upon a record of fifty-five years of Mission work amongst the Jewish people, and it is now over forty-four years since by the grace of God I was called into this work. The other brethren who are working in the Mission have also now been a long time engaged in this holy service. Our brother Mr. Landsman, on whom rests at present the lion's share of the daily teaching and preaching to the men at our London centre, has now been twenty-two years in the Mission, and our brother J. H. Lewis about twenty-five years; while the brethren who are at work with us on the Continent, are also no longer young. Now, we esteem it no small mercy, and no little privilege, to have been permitted to continue so long in this holy service for Christ among His own people Israel.

And we want to thank God to-day, not only for preserving us in life, and in some measure of physical power for the work, but for keeping us faithful to our call and to the principles which, after much prayer and thought, we laid down for our guidance when this Mission was first started. We still believe, and are convinced—only more firmly

than when we began—that Christ and Christ alone can help and bless our people, and can save Israel not only nationally from their dispersion and physical ills, but from the still greater and deeper moral and spiritual need and degradation in which they are found at the present time.

We still believe, and are convinced, that Jews can be won for Christ, and that the Gospel of their Messiah, our Lord Jesus Christ, is still the power of God unto salvation, to the Jew as well as to the Greek. We know this from our own experience, and it has been demonstrated more than ever before these past thirty years, not only in the history of our Hebrew Christian Testimony to Israel, but also in the experience of all other true Missions engaged in this work among Israel. We still firmly believe in "Hebrew Christian testimony" among our Jewish people. We have been credited with saying that *none* but Hebrew Christians should work among the Jews. We are not conscious—I am not conscious—of ever having said this. It would be unjust and foolish. There have been, and there are, Gentile Christian brethren who have given proof that they have been called of God to this work, and we thank God for what they have been able to accomplish; but they are exceptions.

I must say also that we do not believe that every Jewish convert is of necessity called to be a missionary to his own people, but to quote a brief paragraph from one of our early publications:—

"We do believe that when a Hebrew Christian gives proof of being called of God for this work, that he has in a special sense a mission from God to his own people—similar, though not in the same degree, as the prophets and apostles—and that he is in a peculiar manner a witness in his very person to the power of Christ's Gospel, and to the fact that, though the Jewish nation still nationally rejects, or ignores Him, who is the greatest fact in their history, there is still, as there has always been, 'the remnant according to the election of grace,' who acknowledge and worship Christ as Israel's own Messiah and Redeemer—the pledge and earnest of the time when 'all Israel shall be saved,' and when the nation as a whole shall hail Him whom they once handed over to the Gentiles to be scourged and crucified, with Hosannas: 'Blessed is He that cometh in the name of the Lord!'"

I confess, therefore, that while we are thankful for all faithful testimony for Christ, whether by Jewish or Gentile believers, our hope for the effective evangelisation of the Jewish people rests in Hebrew Christians, and our continual prayer to God is that He may raise up many in these latter days from their own midst whom He shall fit and constrain to be witnesses to their own people.

I thank God also, in looking back, that our Hebrew Christian Testimony to Israel has retained its character as a purely Biblical and spiritual Mission. Those of you who know its history know that we have never closed our hearts to the physical sufferings and needs of

our poor people, and it has been our privilege to minister considerable relief to many thousands of Jews in different parts of the world, by the gifts which have been spontaneously sent to us by God's children for this special purpose. We are very thankful for medical Missions and for all educational efforts, if they keep in view the one thing for which missions exist; but for our own part, the task which we set ourselves at the very commencement was the systematic teaching and preaching of the Word of God, and to this aim we have remained faithful.

Whether in large or in small gatherings of the Jews, it is always the Word of God—both the Old and New Testament—which has been carefully expounded and applied, and this has been going on continuously and systematically all these years. We have profound faith in the Word of God. To us, the Bible carries its own Divine Seal, and the more we seek to penetrate something of the wonderful inner depths which it contains, the more convinced we are that these Scriptures are not of man's origination—that they are God-breathed. We can, from our own experience, endorse the words of the late Dr. Pusey in his preface to his masterly work on Daniel:—

"This has been for some thirty years a deep conviction of my soul," he writes, "that no book can be written on behalf of the Bible like the Bible itself. Man's defences are man's words: they may help to beat off attacks; they may draw out some portion of its meaning, the Bible is God's word, and through it God the Holy Ghost who spake it speaks to the soul which does not close itself against it."

We do not stop, therefore, to argue much about it, but we seek to teach and preach it. And I must say that, somehow, the Bible becomes a more real book when we seek to open it up to the Jews. We do not need to allegorize or "split hairs." There are ways of teaching the Bible, even among earnest-minded Christians, which I am sorry to say are not of very great profit. I remember, a number of years ago, a dear friend in Ireland telling me a story which may illustrate what I mean by unprofitable Bible teaching.

There was a good brother belonging to one of the Assemblies in a particular place in Ireland, who was rather given to dogmatic hair-splitting, especially on prophetic subjects. After a time he moved from Ireland (to the relief of his friends!) and settled in a suburb near London. Several years after a friend from that particular place in Ireland met him at a Conference, and after exchanging greetings, asked him: "And how are you getting on in the Assembly which you are now attending?"

"Splendidly," he answered, "we are having most glorious times. In the weekly Bible reading which I am conducting, we have been feasting these past three months on Daniel's ten toes"—he meant the ten toes of the symbolic image described in the 2nd chapter of

Daniel. I venture to say that there was not much spiritual nutriment in that "feast."

In our teaching and preaching among the Jews we always deal with the great *facts*, the central and foundation truths of our holy faith—especially those truths which centre round the glorious Person and Mission of our Lord Jesus Christ, whom we do not tire in exalting, not only as Israel's true Messiah, but as the Son of God and Redeemer of the world.

I am very sorry that it is impossible for me this afternoon to enter into particulars about the various departments of the work of the Mission. A few details you will hear from our dear brethren who will speak to us this evening. I would only say for your encouragement that by God's blessing a good work has been accomplished during the past year, both among the men, the women, and the children. In London we still reap the advantage of our prominent position on that great East-end thoroughfare. There, as I have often told you, the Mission House itself is a continual sermon to the many thousands of Jews who pass up and down, especially on their Sabbaths and festivals. They know what that house stands for, and outside over the door they can read—as you have often heard—in large Hebrew letters: "Let all the house of Israel assuredly know that God hath made this same Jesus, Whom ye crucified, both Lord and Christ."

And when the people are unwilling to come inside, especially in the summer months, all that our brethren have to do is to put up the revolving front door, and put out their little platform on the threshold, when there is always an audience ready for them from among the crowds that pass by. In this way—apart from the blessed work that is going on inside—by means of the open-air meetings on that great highway, many thousands of Jews who never would enter church, chapel or mission-hall, have heard the simple Gospel of our Lord Jesus Christ.

I wish I could speak about our work abroad. The Mission, in God's wonderful Providence, has grown and developed from its early stages, and at the present time, apart from London, there are four very important centres on the Continent, where testimony for our Lord Jesus Christ is being given to the large Jewish communities in connection with this Mission, viz., Berlin, Budapest, Paris and Riga. From the two last-named places, we have our dear brother Pastor Rosenstein, and Miss Stenius with us to-day, and they will speak to us briefly about their experiences in those centres.

There is one branch of our work, however, to which I must refer very briefly, and this is, our literature for Jews. I must speak a word about it because it is very seldom referred to, but it has been one of the chief factors in the widespread influence of our Hebrew Christian Testimony to Israel. We are profoundly impressed, when this Mission was started, with two great needs in the Jewish Mission field. One

was the need of more living missionaries of the right kind, to evangelise the Jewish people, and the second was the need of a suitable literature—a Hebrew Christian literature—which, together with the wide circulation of the New Testament, shall set forth the glories of Christ and of His redeeming work, in a manner comprehensible to Jews. And, I may say with all modesty, that God has used us, in a little way at any rate, towards the supply of this need. The Mission has published about forty different books, pamphlets and booklets (I am speaking entirely of our literature for Jews, not of what has been published for Christians), in different languages—English, Hebrew, Yiddish, Russian, German, Hungarian, and two or three also in French and two in Italian. Some of these publications have been circulated in many thousands, and have been reprinted many times. Only this month eighty thousand copies of four of our pamphlets were reprinted in Budapest for the work in Hungary. Our literature circulates in all parts of the world, and accomplishes a blessed mission of its own. Many thousands of Jews who may never come in contact with a missionary, have the great facts about Christ and the New Testament brought home to them by means of the printed page in a style and manner which cannot but arrest and interest them.

I may be permitted to repeat what I have written more than once in *THE SCATTERED NATION*, that if the Hebrew-Christian Testimony to Israel had done nothing else but produce this literature for Jews, it would have been worth while, and something to be thankful for.

One word more before I sit down. Our dear Chairman has read out of that beautiful 89th Psalm, which speaks, not only of God's Almighty and sovereign grace, but of His Covenant *faithfulness*. My dear friends, we as a Mission can bear testimony *from our own experience* to the faithfulness of God. One of our resolves when we started this work thirty years ago was, that in the matter of its material needs, we would never make any appeal to man; that we would never advertise for funds, or do anything to bring the claims of this work before what is called "the Christian public." And to this resolve we have, by God's grace, kept faithful. Beyond the publication of our little quarterly magazine (which also has never been advertised), we have never issued an appeal, or sent out a reminder, or even asked for a meeting at which the needs of the work could be made known. But our God has never failed us, and as the Mission has grown and the needs have multiplied, He has ever shown us His mindfulness. It is something to be able to tell you after thirty years, that there has never been a want in the Mission but what God in answer to prayer has supplied.

Last year we had to spend on the general needs of the work, £8,325 14s. 6d., apart from £450 on the Building Account for some further alterations which were needed in Berlin and London, and God

sent all that sum within the year, and a little over! And so it has always been. I do not say these things to prescribe for others. God does not lead us all in the same way. It was the way in which we felt that we should go. For my own part—if I may venture to say this—I could not carry on the work in any other way. God knew it, and has never put us to too great a strain. There were times of trial and testing, but in the greatest trials we have never gone to man, but have cast ourselves more wholly upon Him and "A little more prayer, a little more faith, a little more patience," as dear George Müller used to say, has always brought us through. To God's holy Name we would ascribe praise and glory.

It has been my wont in recent years at these Annual Meetings to give you a little glimpse of the general outlook of things as far as the Jewish people are concerned. I am not able to do so this afternoon. I would only say that things have not grown brighter since last year. The sufferings of the Jews have not lessened. The need physical, moral and spiritual is not decreased. The darkness, if anything, seems to gather and thicken, but, blessed be God, beyond the darkness there is a light. We, as watchmen on the walls of Zion, can look beyond, and greet, as it were, from afar, the time when upon Israel the glory of God shall arise, and when from that centre, light and blessing shall radiate even to the earth's utmost ends.

The Name Jehovah in its Relation to Israel.

Address by PASTOR H. TYDEMAN CHILVERS.

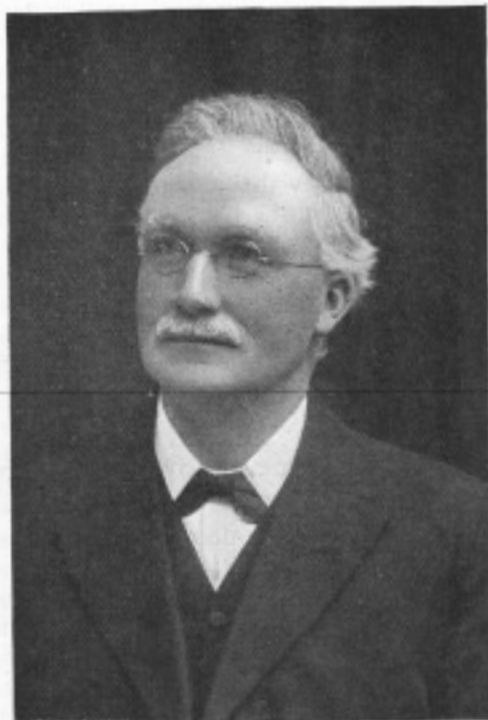
After a season of prayer and the singing of a hymn, the Chairman called on PASTOR CHILVERS, who said:—

Dear Mr. Chairman, and Dear Christian friends—It is a very great pleasure to me to be associated with my dear friend Mr. Baron in his work, which I suggest to you is growing in intensity and in interest, and I believe, increasing in the favour of the true people of the Lord our God. And the Continental aspect of the Mission work appeals to one in these days very strongly. We think of the Continent of Europe just now, in all its struggle, its suffering and its pain, and strange experiences, and we are thankful to know that there are as many stations and centres as there are, from which is emanating the Word of the living God for the comfort of these people which they can read in their own tongue, and have expounded to them by brethren from their midst.

Now we owe to the people of Israel a very great debt. We feel like the Apostle Paul when he said he was "a debtor." We are debtors to God's chosen people. Why, they made our Bible for us under the Spirit of God!—and not only did they make the Bible through the patriarchal and early Christian era, but they became the pioneer

preachers of the Bible too. They first sounded abroad the story of the risen Lord, the glorious Saviour, and they began at Jerusalem; and not only so, but to these people peculiarly is promised and prophesied the work in the Kingdom-era of reorganised society on Bible principles. To me that is a very great factor in the history of these people. It enlarges our expectations and brightens our hopes in connection with the future. It is a great pity that in these days people muddle the "Church" with the "Kingdom" and the "Kingdom" with the "Church," and there is a great deal of talk to-day about the "Kingdom" and "God's Kingdom" which is really un-Scriptural. The Kingdom is yet to dawn upon us in reality, and when the King is acknowledged by the people whose King He is—and not only as King, but as the Saviour—when they acknowledge Him as such, they will become the reorganisers of society in that great Kingdom-era. And it is because of these things, perhaps, that one's interest in the Jewish people is very much deepened; and the more we know of God's Word, the more do its principles become increasingly precious and dear to us; and we find our hearts going out more than ever to the people through whom God will yet mightily work by His own Word and testimony.

Well now, it is a remarkable testimony borne in these Scriptures of ours, that Israel "bears His Name." Of course some of you have recognised that truth years ago, but it is well to remind ourselves of it, that *they bear His Name*. Let me read this verse to you; it is just at the conclusion of that wonderful priestly benediction in the Book of Numbers: "And they shall put My Name upon the children of Israel, and I will bless them." And what Name was that? A Name



PASTOR H. TYNDEMAN CHILVERS.

which, as one writer has suggested, is more than a name, it is a Sign that signifies a definite Presence in relationship with a peculiar people. It is not a mere empty title, but where *it* is, *He* is. You could never dis-associate the Name from the One to Whom it belongs. That Name is Jehovah, revealed peculiarly to the people who know its value more than any other people. To Moses at the burning bush (though that was not the first occasion that the Name was given), but particularly there, did the Lord reveal Himself as the "I Am that I Am"; and He says, that is the Name that is to be put on the people.

It is the Name that indicates Presence for it is the "Presence Name." "Elohim" is the "Creation" Name, but Jehovah indicates relationship and fellowship, and I love the title "Jehovah-Jesus," because Jesus Christ came as the great "I Am" and revealed to us the Jehovah-ship of the Lord, and we see His glory in the Face of our Lord and Saviour Jesus Christ.

Now they shall put that incommunicable, personal Name of His, that has depths in it too great for us to fathom—"upon My people, and I will bless them." It is interesting to notice too that that Name, as put upon Israel, is in close connection with the priestly blessing: "Jehovah bless thee and keep thee, make His Face to shine upon thee and be gracious unto thee, Jehovah lift up His Countenance upon thee."

"And I will bless them." The question is asked, perhaps—Do they bear that Name now? Yes, in a sense they still bear that Name. I think there is an analogy between the fall of man and his restoration through Jesus Christ the Saviour by faith, and the fall of Israel and their restoration through Jesus Christ. Man was made in the Image of God; he bore upon his spirit the image of the eternal Maker, his God and Creator. Wonderful was that, but when man fell, that image was marred and spoilt upon the spirit of man, and the line of communication between God and the soul was broken. Disastrous was the fall, and yet somehow, there is a capacity still in the spirit of man for God and for fellowship with God. One of the old Puritans has said: "Conscience is a relic of the Fall," and I am inclined to agree with him. Part of the ruin, the wonderful ruin, and if man is wonderful as a ruin, O how wonderful he must have been before he fell, coming direct from his Maker!

Well, through Jesus Christ is restored what was taken away. He restores unto the soul and spirit the Divine Image. "I shall put My Name," says Jehovah, "upon Israel." But they have fallen; they are as a by-word, and yet—ah, and yet—there is something so marvellous about them, that I can assign the marvel to nothing else than that still there is a vital connection between the Name they bear, though that Name, from their point of view, is marred and spoiled. They have profaned the Name they bore, but the Name is yet with

Him Whom one day they will acknowledge, and it will be resplendent with glory on the people to whom it rightly belongs.

I must hasten to give you just one or two thoughts more.

In endowing Israel with the Name, He endows Israel with *Himself*, and Jehovah and Israel are one in a very vital and peculiar way. Now, that Name conferred on Israel a dignity, wholly derived from Him, which was recognised by the surrounding nations. The people themselves had no dignity; they were a very insignificant people in themselves. In fact, they were just a handful of slaves delivered by the Lord from Egyptian bondage. How, then, became they so remarkable and distinguished a people among all the peoples of the earth? I think they derived all their dignity from the fact that God put His Name "Jehovah" upon them, and it was recognised by all the nations. "The God of the Hebrews," they said again and again, and they feared the God of the Hebrews, and so they feared the Hebrews. They feared the people whose God was Jehovah. They recognised that there was a dignity with these people, though they wandered here and there and abode in tents, and had no king except the Lord Jehovah Himself. Do you wonder that those Old Testament saints made such use of the Name when they prayed?

I don't wonder that Mr. Baron conducts this work in faith in God's faithfulness. He has an interest with the people who are so dear to Him. He knows how to plead the Name, and in these days Christian people need to know how to plead God's Name. But you cannot plead God's Name unless your work is an unfolding of His purpose. Ah, these old seers and saints pleaded the Name for that was their dignity, and their glory, and their honour. It gave them the stamp of distinction. The Psalmist says: "He hath dealt with us as He hath not dealt with any other nation." They were a distinct people always—ever since they were redeemed from Egyptian bondage and God put His own Name upon them, constituting them a distinct and separate nation among all the nations of the earth—and they are a distinct people still. I suggest that they are the most remarkable people under God's heaven to-day. There is no people, collectively considered, that are talked about or thought about so much. Of course this very fact of their special relationship to God opens up the question of responsibility. It imposed upon them a solemn trust. They may have partly betrayed it in the past, but they were trusted as a national organisation. They represented God's Name, they were charged to glorify it before the nations of the earth. They were made the channel for communication of the blessing associated with the Name, and though they may have missed the purpose, the purpose has never been withdrawn, and shall yet be fulfilled.

And so this Name that rests upon them and belongs to them is their security. If there is one thing that secures the fulfilment of God's

purpose for His ancient people, it is, His own faithfulness. God is faithful to the Jew and to His own Word relative to him, and the day is fast hastening when the shadows will pass and light will dawn, and in the light of Him Whose Light is above the brightness of the sun, they will wait for Him and will look upon Him Whom they have pierced. They will welcome Him and say: "This is He Whom we pierced; and they will sing, in sentiment, if not in word:

"How sweet the Name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

And then they will drop the seed into the furrows we are making now for missionary work. When the converted Jew comes along, he will drop in the seed, and a nation shall be born in a day, and they will sing:

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His Kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

A Message from Palestine.

Address by REV. S. B. ROHOLD.

Mr. Chairman and Dear Friends,—It is no small privilege to be permitted to take part in this the Thirtieth Annual Meeting of the Hebrew Christian Testimony to Israel. Personally, may I say I love this Mission for three reasons. First, I love Mr. Baron, Mr. Schönberger, Mr. Landsman and the other workers in connection with it. Secondly, I love the Hebrew Christian Testimony to Israel for its mission. It has set up something new, something unique to Israel. It brought a new respect, on which I dare not begin to enlarge, but every Hebrew Christian, and every loyal missionary to Israel, knows that the Hebrew Christian Testimony has brought something that is unique and something that the Jew has learnt to respect. Thirdly, I love this Mission because of the literature which it has produced. It has been my privilege now to be acquainted with the Hebrew Christian Testimony to Israel for nearly twenty-five years, and I remember well the first day when I visited the Mission House and heard Isaiah's cry* in the very language of Isaiah, so that I imagined that Isaiah was sitting there, because the language was beautiful, and it was in the same tone and in the same spirit.

* It was Mr. Schönberger whom Mr. Rohold heard that first time speaking on Isaiah.—D.B.

There is another reason why I love the Hebrew Christian Testimony to Israel, and that is personal. Mr. Baron has been a great blessing to me, and so have been the other missionaries. And it is wonderful how, with all the work that Mr. Baron has, and with all the calls upon him, he has never tired of me and of my letters, which are sometimes rather long ones; sometimes I have had letters from him, and what a joy that has been.

I am just come from a "battle-field," as it has been called, in the Holy Land, and you read in the paper that there are cannon, aeroplanes, and British soldiers with rifles there. All these things you read about, and I am sorry to say, Mr. Chairman, I have not seen any of them, except in some of the daily papers, and I would like to disillusion you. In the whole of Palestine we have 750 British soldiers, and they are scattered and resting in different places.

But I am more particularly anxious to disillusion you as to the character of the Jews that come to Palestine. You have heard and read that the Zionists are bringing a "mob of refugees," who come like the locust in Egypt and eat up the substance of the land. I am very, very sorry that these falsehoods should be circulated in the British Press and mislead thousands. You have no doubt read about the "Halutzim"—the word means "advance guard," or "pioneers"—who are being brought by the Zionists to Palestine. What kind of people are they? I have had the privilege of meeting many of my Jewish brethren in different parts of the world, but I have never met such young men and young women as these "Halutzim" who are coming as the advance guard of the Jewish people to Palestine. They have altogether different aspirations from the Jews in England, Germany, or other parts. They are *idealists* to the very letter of the word, and it is absolutely untrue to say that they are Bolsheviks, atheists, or what not. You know that a commission was appointed in Palestine to enquire and find out the Bolsheviks, and at last, after searching and inquiring they found one Jewish Bolshevik in Jerusalem,



REV. H. R. ROHOLD.

whom they put into prison, and he was no very dangerous person either! These young men have a wonderful desire and aspiration. Although they have come from lands where they have greatly suffered, they have no hatred in their hearts.

Missionaries here go to a Jew with a tract and he throws it away. I have heard tragic stories about distributing tracts to Jews in this country; but in Palestine I have visited fifty-four different colonies on horse-back, and I heard not a word of disrespect or anything against the Name of Jesus.

Let me tell you one thing before I close, and that is: the Jewish attitude towards Christ in Palestine has definitely changed. You cannot go into any little Jewish village or settlement where you will not find New Testaments and men who have read the Bible; but, I am sorry to say, their attitude towards the Christian Church has not changed. The reason for this I could very well develop did time permit.

One last word. I owe a great debt of gratitude to the Hebrew Christian Testimony to Israel for the literature they have supplied me to give these young "Halutzim." There is nowhere else to go for literature for them. The spirit of the prophet animates them, and I believe the words of the prophet Isaiah are coming true—the remnant will return to Jehovah their God, and it is there where it is being planted. I indeed feel grateful to God for the Thirtieth Anniversary of this Mission, and for the privilege of meeting again with Mr. Baron and all the fellow-labourers.

Our New Centre in Paris.

Address by MISS STENIUS.

Dear Christian Friends,—I am sure we all here feel more than ever that it is a great privilege to be associated with this Mission, the Hebrew Christian Testimony to Israel, in any way. I personally am very thankful to be here in this company of sympathising friends of Israel, and I hope that what I have to tell you about the Lord's doings in Paris will stir up your prayerful remembrance for the youngest branch of our beloved Mission. I want also to call on you to join with us in thankfulness and praise to God that He has granted us a centre there now. It has been His pleasure to establish the Mission in Paris in such a way that we have now a centre of our own, a home, not only for the workers, but also for the work itself. It is a beautiful home, a large comfortable flat for the workers with a beautiful garden. We have even splendid chestnut trees and beautiful flowers, and a very fine meeting-place outside.

In this place, the spiritual work entrusted to us is just getting into shape. The winter has been occupied greatly with renewing and re-

painting the whole flat and the hall, because it was left in a very miserable condition, but now the work is gradually getting into order again. It is a privilege to be here just now, at the beginning of our work, to claim your prayers for our new beginning in Paris, as it is our firm conviction that the Lord Himself has led us to this place. Strange to say, our call to London to one of our Annual Meetings for praise and prayer was the means of our securing this place. It was then that I first heard of it, and got the address of a lady in charge of a children's home. On returning to Paris I paid a visit to this dear old Swedish noble lady, and found her very ill. Soon afterwards she passed away to be with the Lord, and the place was left vacant. The Lord led us step by step; even the French agent was very kind, and if you knew the difficulty which even the French people have in securing dwelling accommodation in Paris, you would know that it is nothing less than a wonder that we are now actually in possession of such a beautiful place for the work of our beloved Mission. It affords us also a splendid opportunity to show Christian kindness to our Jewish brethren and sisters. There are two cases I would specially mention. Just when we were about to begin the renovation of the place, a Jew came along. He had with him a letter from a Hebrew Christian brother, another worker, which served as a kind of recommendation for him. We engaged him to help in the work, and he worked diligently for weeks, cleaning the flat, and sharing our meals with us, and we tried to show him true Christian kindness. When he afterwards left us to go to South Africa to his brother, who is an engineer, he left us with tears in his eyes, deeply moved, adding a fervent "Amen" to the hearty wish of my dear fellow-worker, when she said to him that she hoped that he would soon meet, not only with his brother after the flesh, but also with his Divine Brother, the Lord Jesus Christ. "Amen," was his fervent answer.

Another young man has got helped by us. He is a real victim of these perilous times—a most exceptional and intelligent young man. He was during the war, at the age of 14, cruelly transported from his



MISS STENIUS.

father's house to the centre of Russia. From there he drifted to Turkistan and Siberia, where he spent two years and tried to come back to his old country. Gradually he neared the frontier of Austria, and so he came home, but only to meet with new difficulties. In Eastern Galicia he was near to death and escaped to Germany; there he spent four years, but was not allowed to remain even there, and so he came to Paris. At the very first meeting when we had our reading-room for men re-opened, that young man appeared, and as he was a very good Hebrew scholar we engaged him to give us some Hebrew lessons. He stayed a few weeks in our house, and I am sure that he carried away the impression that there were also true Christians, and not only those who cruelly persecute and hate the Jews, as he had been induced to believe. It is really sad to think that our dear Jewish people have had to suffer such great wrongs at the hands of Christian nations, and I am sure that we should each of us do our best to efface this very sad impression from their souls. I am very glad that we have an opportunity of striving to do this, in some measure at least.

Our new home is very good also for enquirers. I have already told you that the meeting-place is situated in the garden. We hope there will be quite a lot of enquirers, lovers of the truth, who will in time to come sit down and quietly study the Lord's Word there. Oh, we believe, dear friends, that the Lord has in view great things also for our little work in Paris.

There is one drawback, and that is that our premises are not quite in the centre of the Jewish quarter, but this is made up by the good communications which it possesses, as it is very accessible from all parts of Paris; and then we also have, almost in our immediate neighbourhood, no less than four thousand Jewish families settled in Belleville. We live in one of the best and healthiest spots in Paris, and yet it is in the centre of the city. The Lord has indeed been very good to us in giving us this place.

Some of our most faithful children have been coming to us all through the winter from the centre of the town, where there is a great population of Jews. But I must tell you that just lately we have been able also to hold meetings in the very centre of Jewry, in a district which would correspond with the East End of London. Three years ago our work in that part was stopped, but the Lord has opened up the way for us anew, so just lately we have started our children's meetings there again with very good results. We have a class for children in a church there which has been kindly put at our disposal. We have invited these children to also come to our home on Thursdays and Sundays, and last Thursday we had no less than twenty Jewish children coming over to our place in Belleville, and we hope that this work will continue.

I should be thankful to have your prayers for this special branch of the work. These Jewish children have been very loosely brought up, and they are not very nicely behaved; some of them live most of their time in the street, and it needs a great amount of grace, and wisdom, patience and sympathy, to deal with them. But some of them are evidently impressed by the Gospel, of the love of Jesus, and we have had, notwithstanding all, great encouragement amongst them.

Then, we have started our mothers' meetings. We invited them first of all to come to a little feast, and spoke and sang to them. They came from all parts of the town to our beautiful home.

We have also started our reading-room for men. To begin with, it looked very encouraging. We had at once half-a-dozen Jewish young men coming to our evening meeting. We had distributed invitation cards, partly in Hebrew and partly in French. In Hebrew we had also the beautiful text, "Israel shall be saved by the Lord with an everlasting salvation" printed on it. Some young men came and seemed very interested. One evening they came and conversed with us, putting questions, until 11.30., and did not seem at all anxious to leave. But I am quite convinced that this branch of the work needs a Hebrew Christian brother, and I would ask you, dear friends, to pray very definitely about this matter, that if it is the Lord's Will, He would raise up and equip such a brother to take charge of this branch of the work, to find out these erring sons of Israel and to bring them in. I am sure that many of these young men are really seeking for the truth.

I would like to say a word with reference to the printer who printed those cards, and to whom we always go when anything has to be printed. We are always used to speaking to the people with whom we come in contact, and so we spoke also to this printer of Christ, and one day he asked for a French Bible. Of course we were very glad to take it to him, and soon afterwards he asked for five other Bibles, because, he said, there were other Jews who wanted to possess one; so we took them and he was very glad of them. Of course he paid for them, though he had a reduction through the British and Foreign Bible Society. Some time afterwards he asked also for an English Bible for his young daughter, so that was the seventh Bible we brought for that dear man.

I am sure many of the Jews in Paris are longing to know the truth as it is in Jesus. I am sure we want, all of us, after these meetings, to pray more fervently than ever that the spirit of grace and supplication may be poured upon Israel; that in contrition of spirit and true repentance they may look upon Him Whom they have pierced, and that those wonderful refreshing times may soon come when the Lord Jesus Christ Himself shall reign.

The hymn—

"God of eternal truth and grace"—

was sung, after which the Afternoon Meeting was brought to a close with prayer and the benediction.

THE EVENING MEETING.

There was a large and very encouraging gathering also in the evening, commencing at 6.30. MR. BARON presided, and after the singing of the hymn—

"King of Kings, to Thee we bow,

Though the world rejects Thee now"—

read Isaiah lxii.

Prayer was then offered by PASTOR JESSE SAYER and MR. JORDAN

Experiences in the Work in Russia, Latvia, etc.

Address by PASTOR L. ROSENSTEIN.

The following address was then given by PASTOR ROSENSTEIN, interpreted by Mr. Landsman:—

Honoured Assembly,—I want at the outset to ask your pardon should I disappoint you with what I am about to say. I have just come from Riga, and perhaps everybody expects me to speak only about Riga. But I have behind me also a life-work on which I want to say something. Though perhaps little known, I have worked now in the vineyard of Christ for forty years. With this Mission I have been connected now eleven years, and during this time I had the honour of appearing before you twice before—this being the third time. After I was permitted to do a very important work in Poland and Russia I was expected to come here again in 1914, but I was unable to leave Russia then on account of an accusation which had been brought against me by the Russian church authorities. The Lord then saved me from a year's imprisonment with which I was threatened on account of my work. A few months later the war broke out. Five years I was able to work in Russia under very difficult conditions, and from time to time I got to know that my work there was not in vain. But then, as you know, the Bolsheviks came into power, and then the one thought which dominated all was to get out of their clutches.

After many difficulties it was at last possible for us to reach Riga, and though we lost everything we were glad to get away with our lives instead of perishing in prison. But dreadful things awaited us in Riga. It was as it were getting out "from the fire into the frying-

pan." I cannot speak about our trials now, but I do not wish any one of you to pass through what we had to endure there for five months.

But God has helped us out of all difficulties, and I often say to myself, "If you doubt that there is a God who does wonders, you are not only an infidel, but a bad man." With God's help I reached Libau, and then after a time was able to come to Germany, and from Germany to England. This was three years ago, and I spoke then of my work during the first eight years in connection with this Mission. I was then sent back to Latvia. I was to settle for a time in Riga, but first spent a few months in Libau, where I was enabled to accomplish an important work. My work in Riga can be divided into three parts. First, as soon as I arrived in Riga all the Christian people began to invite me to preach in their churches and mission halls. The result of this part of my work was that many children of God who had a desire to work among the Jews, gained courage to do so, so that now I have many co-workers. It is remarkable how Gentile friends are afraid of the work among the Jews. They think that one must be "mighty learned" in order to go and speak to Jews, whereas they only need a heart full of love for the lost, and who is so lost as the Jew, who does not believe in the Lord Jesus Christ?

I have now laboured forty years, not only among Jews, but also among Christians, and I have come to the conclusion that the work among the Jews is the easiest and the lightest work. I have only to put the questions to a Jew: "Why are you scattered? Why have you not forgiveness of sins? The Messiah must come from the house of David, and where is there a house of David now?" To all these points the Jew is unable to give an answer. I have been convinced that even the most learned Rabbi is as ignorant on these matters as the most ignorant Jew. When I have sometimes had conversations with Rabbis and put to them a serious question, and they could not answer it, then they always said, "Enough, enough!" You see, dear friends, that the work among the Jews is not difficult, but one thing is difficult: to have a heart full of love. This, one can only have by being filled with the Holy Spirit. If you come filled with



PASTOR L. ROSENSTEIN.

the Spirit, the Jew notices at once that God is with you, and he will notice at once that he has a friend, a lover of Israel.

So much for my work in the different assemblies. The second part of my work consisted in the opportunity which the Lord then gave me to preach every Saturday to both Jews and Christians. I came to the conviction that what attracted the people was the apostolic message which we proclaimed. Israel, by rejecting Christ has become dead, and therefore all that happened in church history does not in fact exist for the Jews. They must return if they want to get back to the conditions described in the Acts of the Apostles, and it is just the Apostolic purity of the Acts of the Apostles which the children of God long for.

The third part of my work consisted in this, that I devoted myself to working among individuals. This is a work very little noticed, but very important, and very glorious. During the last two years I have felt myself constrained to speak to individual Jews more particularly about the near coming of Christ, and this makes a deep impression upon them, if it comes from the heart. I have had opportunity to speak to respectable young men who did not believe in God, and said that "all that was of no avail"; but if I turned to them and said, "If the despised Christ will come again, what then?" they kept silent, became serious, and many of them, I hope, came also to believe. Nobody has a right to speak on this subject unless he feels himself called to it, but if one is able to do it from his heart, then it makes a very great impression.

May the Lord help forward what has been prayed for here, especially about the coming of Christ, that it may very soon be fulfilled. May the Lord grant that no one of us shall be missed when He comes to take us to Himself. I thank the Eternal God for all His goodness and all His grace. To Him the thanksgiving and glory, and praise through Jesus Christ. Amen.

Early Experiences and the Work in London.

Address by MR. J. I. LANDSMAN.

Mr. Baron and Dear Friends,—I feel first of all constrained to say a few words about my old friend Pastor Rosenstein. It will perhaps interest you to hear that we met in Russia in a town called Vilna—I think it was in the year 1886. I was then still very young, but some friends of mine obtained the Hebrew New Testament and we read it together. Of course a lot of it was very unintelligible to us, and someone proposed that we should find out whether there was not a missionary in that town; but whom could we find? One day one of my young friends met a colporteur belonging to the British and

Foreign Bible Society, so he went to him and asked whether he knew of a missionary in the place. "Yes," he said, "one missionary lives with me," and so he gave him the address. The next day I was there. It was in a very narrow street in that place, hidden away, because missionaries and colporteurs had to hide themselves then in Russia, out of fear of the police.

There I found a young Swedish brother who had come to work among the Jews. He did his best in fact to speak to the Jews, but in a few months he found out that he was not the man to deal with them and he also found that there was needed a Hebrew Christian, and I think he wrote to Pastor Rosenstein, who came then to Vilna where we met each other. I remember so well the Saturday meetings which were held in that little room. There were two or three small rooms; in two of them the two colporteurs lived, and there, too, the small meetings were held every Saturday. Of course, Pastor Rosenstein was the chief speaker. On Saturday sometimes the little room was packed, and yet we had to be very cautious. When we left the meeting, we had to take care not to leave all at once, for the police would notice it and at once would come and enquire what kind of a meeting was being held, so one by one, secretly, we would steal away.

Pastor Rosenstein made then upon me a deep impression, and I owe him much gratitude, although I had some faith before, but through him it was deepened. There is something else which I would add, that you should know. Pastor Rosenstein has a great gift in dealing with individuals. He is a born "fisher of men." He runs after them, and he will not allow any one to pass by without giving him a tract and speaking to him a few words about our Lord Jesus Christ. I must confess that I have not this gift. First of all, I have great difficulty in beginning a talk with a stranger—I am shy by nature. But when we travelled once in Russia and entered any place, in a moment everyone had a tract there, and they were sitting and reading them, and Pastor Rosenstein had a group of young men round, talking to them.



J. L. LANDERMAN.

Of course I would join in too, but he was always the one who started; and in this way our brother has done a good work in the whole of Russia. There is scarcely any town he has not visited, and I am quite sure that the seed he has sown has borne fruit in many a heart. Only Eternity will show what he has done. He should not think that he is lightly esteemed, or that his work is unnoticed. The great thing is, that God notices us, and I am sure that God has noticed his work. There are a lot who have been led by him, I am sure, to the Lord, and I myself am greatly indebted to him.

Now, just a few words about my work here in London. You know, dear friends, that London is not what it used to be before. London has a large Jewish population, but that population is now stationary; it does not increase. Before the war, hundreds and thousands used to pass through London on their way to different parts of the world, and when they came to London, especially from Russia, they were most eager to visit the missions, and many of them found their way to our Mission House. Some in fact, when they left Russia already had decided, on coming to London, to go and see the Mission, because they had heard about the missionaries. I may tell you that we have a good name in Russia. I mean not only we, but the Jewish missions taken together have a good name there. First of all, they think that all missionaries are mighty learned and know everything. But I am sorry to say that most of the missionaries who now remain are not very "mighty learned." However, we have just heard from our brother Pastor Rosenstein, that there is no need to be mighty learned, and therefore we are satisfied with what we have; but still, in Russia the idea prevails. Of course Jews respect learning, and so when they came to London they wanted to go to those learned men, either to dispute with them, or to show their own learning, or perhaps to learn themselves.

But it is very difficult to enter England now. You know our brother Rosenstein had some difficulty, and two detectives came to me one night to enquire if all his statements were correct. I remember when I was a boy I was greatly puzzled because my teacher told me that Egypt was shut in; there was a high wall round about it, and the gates were so strong that human beings could scarcely open them, so how could the Jews escape from Egypt? They neither could enter nor get out, and yet the Lord rescued them from Egypt. I always tried to imagine that high wall, but now I see that we have raised such a high wall round about England, and we have now no strangers. Of course the Jews in London—those who were born here—see us and hear us every day, but by reason of what I have told you, our work is greatly hampered, and then you must remember, when they come here, they at once get under the influence of all kinds of associations which try to get hold of them, so that they are hindered on every side from

entering the Mission. And yet, dear friends, in spite of all this, during the winter our reading-room was full, and we have been able night after night to sit down at the table, open our Bibles, Old and New Testaments, and read and expound the Scriptures, and I am sure many listened with great interest to the Word of God which has been preached. The people come to us; we have no attractions; they are not compelled to come; if they come, they come voluntarily, and if they remain and sit there for an hour and listen to the Word of God and to the testimony concerning Christ, they do so, I am sure, because they have a desire for it, and I have no doubt there are many who are not far from the Kingdom.

But this is not the whole of our work. Our brethren who are to follow me will tell you about other departments of it here in London. Still, we long for the time when Europe will again be open and there will be no walls of partition, but when people will be able to travel and go wherever they wish. We long for the time when England again will become the free country that it has been, so that we might be able to preach the Gospel to all the strangers who come, in order that they might take it and bear it to distant lands. May God bless our dear England and all His people here, that they should pray for liberty, for only in the shadow of true liberty can the Gospel prosper.

At the same time, pray also for our Jewish people. It is a wonderful thing that in spite of all that has happened these past years, and the persecutions they have endured, that a Jew could write and publish a book in Jerusalem on the Life of our Lord Jesus Christ in the Hebrew language—about which I have written in the last number of *THE SCATTERED NATION*—a book which will be a great help to all missionaries; in fact, I have heard that the Jewish author, a Dr. Klausner, has been bitterly attacked by Dr. Kaminka, for his Hebrew book on the Life of Christ. He told him that now, after he has written such a book, he ought to go and join the missionaries. You see the Jew is a remarkable being. He can forget so easily, and he has learnt to forget wrongs done unto him, therefore he forgets the wrongs that Christians have done unto him, so that in spite of all that he has experienced, he is ready to listen and to receive the truth as it is in the Lord Jesus Christ. May God be with you all.

The Open-Air Meetings.

Address by MR. HERMAN NEWMARK.

Mr. Baron and Beloved Friends,—There are two notable facts which have impressed themselves upon my mind, and I would bring them before you for your consideration this evening and ever afterwards. Particularly since the war—but doubtless there had been

preparations even before it—two great things have come about. The Gentile world and the Gentile Press are talking continually of Palestine and the Jews, and, generally speaking, in not a very flattering sense. And whilst that is going on, among the Gentiles, the Jews as a people, as never before in their history, are talking of the Lord Jesus, and in a flattering sense. Mr. Landsman has just been telling you something concerning this book of Dr. Klausner from Jerusalem, but there are other leading Jews, for instance, Claude Montefiore, here in London, who are deliberately telling the Jewish nation that what they have heard from their infancy concerning Christ is a lot of lies. They are telling them that all that is contained in the Talmud is based upon a tissue of lies, that there is not the slightest truth in it, and that therefore they must put it aside. Claude Montefiore is bringing out a book next month, and a notice in advance has appeared in one of the Jewish weeklies to say that he insists that a Jew will not find his true life unless he takes some of the teaching of the New Testament.

The result is, that this change having come in the Jewish world, it has placed a weapon in our hands to help us, particularly in the open-air work. The Jews who live in London may not come into the mission halls, but, thank God, they do stand around in the open air and give their attention. Only ten years ago I was walking past the open-air meetings and sneered, but Jews to-day, like myself, are listening, and we have a wonderful opportunity of starting with Christ. Until recently, generally you would have to come to the Old Testament and work up to their need of Christ, and then tell them that Christ, their Messiah, has come in the person of the Lord Jesus; but now, thank God we are able to start as we did two Sundays ago and put on our notice-board outside, the well-known words:—

“What think ye of Christ?—is the test
To try both your state and your scheme.
You cannot be right in the rest
Unless you think rightly of Him.”



HERMAN NEWMARK.

And there was not a murmur or an objection, whereas a few years ago, you could not have put such a thing in the open air.

We can say to them now that the leading intellectual Jews are on our side concerning the person of the Lord Jesus Christ. They insist that He was the greatest Prophet that ever lived. We start there and then we carry on: "If that is true, then a prophet brings God's message. Christ spoke God's words, and a prophet does not tell lies; therefore He must be what He said He was, and He is more than a Prophet." And so we start right there, and we have tested it already, and God's blessing is upon it. We go right ahead, and begin with that challenge, "What think ye of Christ?"

Incidentally, as witnesses, we tell them what we think about Him, and what we have discovered in Him, and one of the grandest Scriptures to challenge the Jews with is the 53rd of Isaiah. We have preached from it week after week, and we cannot get away from it. Last summer we challenged them in the open air day after day—crowds were there—and they could never tell us who that One was, except it be the Lord Jesus Christ.

I would like to tell you two or three little incidents. Once in the district of Bow, we had a very small meeting, the congregation consisting mainly of young people, and I had remarked that it was such a shame that there were so many Jewish homes to-day where they did not possess a copy of the Bible. A girl of 15 said they had three copies of the Bible, and that they were learning the 53rd of Isaiah in school: "The Lord hath laid on Him the iniquity of us all." I said: "The Lord hath laid it on whom?" She thought for a moment, and then said: "Oh, not on Jesus!" I said: "Will you tell me on whom else?" No answer. I said: "Go home, and think about it."

Then at our meeting in Whitechapel we were speaking of a passage from Hosea: "My people are destroyed from lack of knowledge; because you despised Me, I have rejected you." That naturally brought us to the parallel in Isaiah liii., and I pointed out how He was despised and rejected of men, and asked a question, "Who was the one whom we as Jews despise most?" and one man said, "Jesus." So he gave me just what I wanted, and helped me to close up my message.

One more incident to illustrate the futility of opposition to our Gospel message. Six years ago the unbelieving Jews of London established a reading-room in opposition to ours; it is on the same side of the road, and it exists with this object, that a Jew who is seeking the truth might go in there and not receive any of the stuff that we give him. Well, we were preaching from the 53rd of Isaiah a year ago, and one young man was passing who was struck with the expression "He was wounded for our transgressions." He said they had told him that that was not really in the Bible, and he went to the Jewish free

reading-room and asked for a copy of the Old Testament. In that reading-room, open to keep Jews from Christ, he read these same words; he spoke to no one else, he found the Lord Jesus Christ as his Saviour, and they put him out. We came into touch with him afterwards.

So the work goes on, beloved, and we need your prayers for this reason especially. We can preach and that is all we can do; we can bear witness and nothing more. We cannot convince them of sin. Only the Holy Ghost can do that, and therefore we pray you, ask God to do His convicting work as the message goes forth. We are conscious—and I particularly am conscious—of this: that in spite of all the argument and circumstances being so strong on our side, and in spite of all our witness, we cannot touch the root of the matter, their absolute unconsciousness of the fact that they are sinners; and I claim your co-operation in prayer, that they may see that they will never find the truth until they find Him as their Saviour.

Dealing with Individuals.

Address by Mr. J. H. LEWIS.

Dear Christian Friends,—You have already heard a good deal of the work which the Lord has enabled us to do in connection with the Hebrew Christian Testimony to Israel, but I hope you are not too tired to listen to me for a few minutes.

I will confine myself only to some experiences in personal dealings with Jews. You know that when our blessed Lord Jesus worked among His own people, we read that great multitudes followed Him and listened to Him gladly. But He also spoke with individuals. This we find in the case of His gracious talk with Nicodemus by night, and also with the woman of Samaria in the heat of the day. They spoke to Him and He to them; and there are many other instances given of conversations with individuals. This is indeed the work most important of all. When we speak to multitudes, as we do in the open-air meetings, we cannot tell what they think of it, but when conversing with individuals, we learn how to deal with them and pray for them. And the Gospel presented to them will not be in vain.

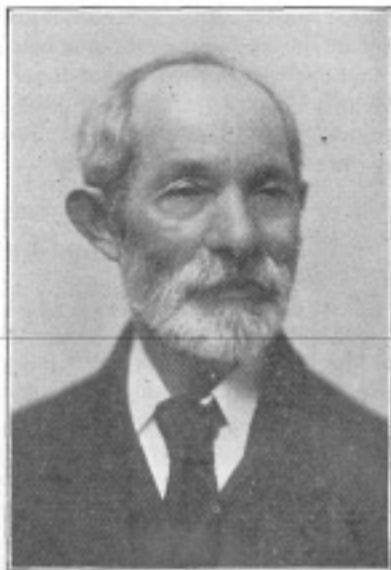
Now in this branch of the work, the Lord has afforded us many precious opportunities. For example, it is my privilege to distribute great numbers of tracts during the busy hours of the day, where masses of Jewish workmen are to be seen.

On one occasion I was giving away tracts and making our daily Bible readings—particularly the Saturday meeting—known. A Jewish teacher approached me, took a Yiddish "Programme" and said:

* A tract setting forth to the Jews the aims and objects of our Mission.

"I owe you a debt." I asked him what the debt was. I was rather curious to know. He said: "Some time ago after an open-air meeting you lent me a New Testament, and I have already read a little." I had a profitable talk with him about God's love in the Messiah. The same day I called in his shop and had a further talk with him about God's faithfulness. Another Jew took a tract, and remarked: "I admire you; I will tell you why: because you still stick to your post and convictions, and are not like those I had read of in the Jewish papers recently, who have professed faith in Christ and have soon returned to Judaism. I have not a good word for them, they are neither one thing nor the other." As he was speaking, others came, and the Lord gave me grace to explain to them the Gospel of the Lord Jesus. You see I have been connected with the Hebrew Christian Testimony more than twenty-five years now, so I am beginning to be known all over London, wherever I go.

I visited one family. The man had already been several times to our Bible readings, but on account of living at some distance now he is unable to come. By his invitation I visited him at North Woolwich. A very humble family, the man, and his wife, and three children; two of them just come in from Sunday-school. I sat there thinking what would be the future of these children, for the mother (Gentile) is not a Christian, while the father is neither a Christian nor a Jew. The Lord helped me to speak what was in my mind to them, and they listened very seriously. I said, you know that you have a great responsibility, firstly in relation to God and His Gospel, and secondly to your children, to bring them up in the right way. Would it not be better for you to give yourselves first to Christ Jesus the Saviour, and then teach your dear children in the ways of God, and show the Christ-like spirit in your life? You will both rejoice in time to come that you were the instruments of bringing your children to the knowledge of Christ as their Saviour. Mr. L.—accompanied me some distance, and said, "I will follow the advice you have given us." He



J. H. LEWIS.

has called at the Mission House several times since, and I had further conversation with him about the Messiah as God's salvation.

Mr. Baron has mentioned about the literature. I must tell you that I have the privilege of dispatching most of the publications to various parts of the world from the Mission House, some by post, and larger quantities per shipping agents.

We have had people writing to us to tell of the benefit which has resulted from reading the literature. They have been induced to send for the New Testament, and to search into the Scriptures, as did the Berean Christians. Thus, for instance, a man writes to us and says:—

"DEAR AND BELOVED BRETHREN IN THE LORD,—

"Thank you with all my heart for so kindly sending me all the tracts which I asked for, for it has been a great blessing to me, for I am learning much by reading them, and now I am endeavouring to serve others."

I have mentioned these facts to show you how we need special prayers that we may all show the spirit of the Apostle Paul in a longing desire and prayer to God for Israel that they might be saved. May God help each one of us, dear friends, to look away to our Lord, to concentrate our hearts and minds upon Him, not to turn to the left nor to the right; remembering that our salvation is an everlasting salvation, because Christ Himself is the foundation, the One Who is the same yesterday, to-day, and for ever.

The Variety of Types of Jews in Palestine.

FROM the first of a series of letters, dated Jerusalem, May 27th, written by an "English Resident" in Jerusalem, which is appearing in the *Jewish Guardian*, I take the following interesting extract:—

The first thing that must strike the new Jewish arrival in Palestine is the immense variety of Jews to be found in the country. Here are congregated representatives of Jews from all parts of the world, and they all preserve some at least of their national characteristics. There are Jews from the Caucasus, from Bokhara, from Georgia, from Urfa in Asia Minor, Persian Jews, Russian Jews, Lithuanian Jews, Hungarian Jews, Yemenite Jews from South Arabia, Jews from England, France, Holland, Germany and America, even Falashas or black Jews from Abyssinia. There are Sephardim and Ashkenazim, Karaites and Samaritans, who are also a sort of Jew. In the course of one day one can meet Liberal Jews, Reformed Jews, Conservative Jews, Orthodox Jews, Chassidic Jews,

Jewish agnostics, and Jewish atheists—all claiming and demanding with emphasis acknowledgment as Jews.

When one remembers that the non-Jewish population is divided into almost as many communities, and that almost every community has its own distinctive dress, one can imagine what a kaleidoscope is the scene in the Jerusalem streets on an ordinary sunny day (the sun shines on about 340 days in the year), and all the more so on a festival, at least one of which—Jewish, Latin, Greek or Moslem—seems to fall every week. But there is another and a far more important division in the ranks of the Jews of Palestine—more important than that of religion or national origin—and that is the division between the old and the new: what one might term the division of the Chaluka,* although it is not intended to suggest that all of the old population are dependents on Chaluka.

The year 1880 or so may be taken as a dividing line between these two populations. Before that year the Jew came to Palestine to pray, and to live on charity, and to die. After that year the Jew came in ever-increasing numbers to work and to live and to build. Before that year Palestine—which for Jews consisted only of the four Holy Cities: Jerusalem, Tiberias, Safed and Hebron—was looked upon by world Jewry as a great almshouse, or *Yeshiba*, where the inmate was either too old or too holy or too learned to support himself, and honoured and secured the salvation of all who helped to sustain him in idleness.

It must not be understood that those Chaluka Jews lived in luxury. The contributions of the whole of the *Diaspora* did little more than keep them and their families alive. Their families also, and that was the great evil of the system. For the Chaluka spirit did not remain with the old and the learned, but spread and infected their children unto the third and fourth generation. Thus there grew up a Chaluka community of men, women and children. This community still exists, but I think I am justified in saying that it is dying. There have been several contributing factors to its decease.

It received an almost mortal blow during the war, when all contributions from the outside world being cut off, many of its members died literally of starvation. Yet if the world had returned to the old conditions at the conclusion of the war it might have recovered, but in the first place the devaluation of money on the Continent rendered that important source still useless as a means of support.

Then, again, many of the younger generation of the Chaluka Jews became infected by the example and contagion of the new Jewish immigration and felt the call and desire also to earn their living by the sweat of their brows, as did their newly-arrived kinsmen from Galicia, or Salonica, or the Yemen. Finally, the control of immigration by the British Administration practically closed Palestine to the immigration of Jews who could

*The Chaluka—literally "portion"—is the division or share of money sent by pious Jews in all parts of the world to Jerusalem, as a meritorious act for the support of the poor Jews in Palestine, who were supposed to occupy themselves with the study of Talmud and religious observances. On the whole, their dependence on charity has a bad and demoralising effect on the Jews in the "Holy City."

add nothing to the wealth or advantage of the country, but would only increase the already far too heavy burden of poverty. For those reasons, of late years the Chaluka community has been diminishing in number, absolutely as well as relatively to the new Jewish population, and it is quite possible that the end of this element is within sight. Of the new Jewish population I must wait to tell you until I write again.

The Change wrought by the Zionists.

To the above, written by an English Jew, I add the following brief extract from an article, in the *Morning Post*, by a Christian—Dr. Norman Maclean, a Cambridge professor—at present in Jerusalem:—

No man who takes the trouble of inquiring into the work done by the Zionists in this stony country can help paying them the meed of admiration. Of all lands this is the most barren. To stand on the top of the Russian Tower on the Mount of Olives and look at hill behind hill sinking down in aridity and barrenness to the Dead Sea with the hills of Moab beyond is to behold absolute desolation. As one wanders amid the wastes it is impossible to think but that it has been always so.

Yet it has not been thus in all the ages. It was once as the garden of the Lord. The Turk has made it thus. "Wherever the hoof of a Turkish horse rests it leaves barrenness behind it," says the Syrian proverb. And this land is the proof. The terraces were levelled; the trees were cut down until all the land lay bare; the soil was left to be washed away by the rains; and sterility reigned everywhere.

But the Zionists have amply proved that what once was can be restored again. We saw a little valley of which one side has been acquired by a Zionist colony, and the other side is as of old in the possession of the Arabs. In three years the side of the valley on which the Zionists have toiled has been made once again to blossom and bring forth. The terraces were rebuilt, and the soil gathers behind them—the dry stone dykes. The vines are growing on the slopes. A herd of cows are provided with an ample steading. Water is laid on from wells. Trees are being planted, and plantations made. A field was being planted with tobacco when I was there. The fig tree and the pomegranate, and the olive tree once more promise their fruit. And confronting this was the stony waste which the Arabs own. . . .

But most amazing of all (he says) was the contrast which these Zionists presented to the Jerusalem Jews. They are men of brawn and muscle—sturdy peasants, with the look of men garbed in their own self-respect. In Jerusalem the eleemosynary Jew is old before his teens, and is like Saul of Tarsus, in appearance mean, and in eyesight defective. But the Zionist, knowing nothing of an eight-hours' day, as he toils to clothe barrenness with verdure, has redeemed his body if he has not yet found his soul. And here and there, over the waste, like islands of greenness in the barren frozen billows in which the land is huddled, a Zionist colony like this proclaims the dawn of a new era.

Morocco Jews.*

Melilla, Morocco, North Africa.

My dear Brother in Christ,—

In Melilla there are 7,000 Jews, or Hebrews, as they prefer to be called, not one of whom, as far as is known, has bowed the knee to our Lord Jesus Christ.

Your manner of speaking to them as being very different from those that have come out of the Ghettos of Poland and Russia, reminds me of a conversation I had with you when visiting our home in London twenty years ago. Speaking about the Scriptures you said it was impossible to divide them up like a chessboard. I would suggest neither can God's ancient people be split up into sections as to their character, whatever might be the country of their origin; for not only in facial appearance, but in vital characteristics, they are the same. To take a walk down Petticoat Lane is much the same as a walk through the market place in Melilla, except as to dress, which mostly is in Oriental style. There may also be a difference in physique, for owing to the lack of industrialism here, there are some fine old patriarchs, with flowing beards and noble domes, though conversation sometimes reveals a simplicity that is difficult to reconcile with the fine appearance, due, of course, to the almost entire lack of education in past years.

As you suggest, they are the descendants of the "proud" Spanish Jews who were driven out of Spain during the Inquisition. I suppose they must have been proud, for in Seville some time ago I came across an ancient Hebrew tombstone as follows:—

"1345 (5105 creation). Here was buried a treasure, who was the height of inestimable preciousness, who said marvels of the law, of the testimony and the high science of the stars, a real doctor, pious, upright and truthful, etc., etc. R. Schloms, son of R. Abraham, son of Yajisch (of blessed memory), was reunited to his people, departing in his uprightness."

Such an epitaph certainly gives the idea of a proud people, especially if compared to that of a Roman of the third century close by:—

"Whoever thou art that cometh to visit my sepulchre and art interested in my misfortunes, stop a little to drop a tear of compassion over my evil fate. . . . My life is now ended forever. Who shall honour our tomb? May the earth be light to thee."

But there is no trace of such pride now. The Hebrews of Melilla give one the impression of a humbled race. Four centuries of Moorish oppression, during which they have been a target for their plundering hosts, has brought them to a state approaching meekness, which, however, is only skin deep, for in one generation it is disappearing amongst the quickly rich class. It is only the Spirit of God that can permanently change the character, though how often there are imitations of His work!

Under Spanish rule the Hebrews are quickly becoming civilised, i.e., in the modern sense. Many are adopting European clothing, and it is impossible to distinguish them from well-to-do refined English Jews,

* I am indebted for this interesting letter about the Jews in Morocco to the *Hebrew Christian Alliance Quarterly*, edited by our friend, Mr. Max Reich.—D.B.

except, perhaps, for a love of display. They are rapidly becoming the head and not the tail in Melilla in social and financial circles, and an English bank manager here told me he preferred to deal with them rather than anyone else. In fact, the greater part of the property is already in their hands.

It is easy to see that, like some converted ones too, they are clannish, not only standing together in business, but even secluding themselves, mostly in a Hebrew quarter; though in some few instances the wall is being broken down by intermarriage with the Spaniards.

I try to spend some time every week amongst them, and have sold several Testaments besides a good number of portions in Hebrew. Even though the Testaments are cheap, they insist on driving a bargain, which seems to give an extra flavour to the purchase.

When I turn to O. T. prophecies concerning Christ, they find them unanswerable, and are not subtle enough to think of objections. But they constantly ask me for another book which they prefer to the Bible, and I think is either a book of prayers or the Talmud.

If one was to judge by the number of and attendance at the synagogues, one would think them an extremely religious people, but like so many of our Protestant friends, it is like their Sunday clothes. One thinks of Lord Melbourne's famous saying, "Things are coming to a pretty pass, when religion is allowed to invade one's private life." With the Melilla Hebrew his religion and social life is kept in watertight compartments.

I am told there are about 20 synagogues, and I have visited two or three. Hearing "Adonai" mentioned several times in the prayers they chant together, I asked the portress if she knew what was the meaning of the word. She said Adonai was the "Highest." But not a single Hebrew I have spoken with is familiar with the name Jehovah, so linked up with His ancient people.

We have just had a visit from a Christian Jew, Abraham Amar, from Tangier, on business. By a coincidence, though no doubt designed of the Lord, he arrived at the same time our hall was re-opened after having been shut for four months by a Jesuit General. Having met him in Tangier, where he is held in esteem, we invited him to speak, and what a treat he gave us, and what a surprise for the Spanish believers! He spoke of the preciousness of the name of Jesus, in comparison with every other name in the O. T. It was salvation itself. Then he told us how the Lord had led him to value that Name. He was being trained as a "Sabio," as his father had been before him, when an English doctor put into his hands a book that undermined his confidence in the Talmud. He was then led to "the sure word of prophecy," where he found a firm foundation for his faith, which enabled him to resist the threats of his father and others. One could not help thinking that a young man of his talents and grace should drop the nets, and devote himself wholly to the Lord.

Abraham Amar is filled with a desire, too, to bring his own people to the Lord. One, dressed in Oriental style, he brought with him to the meeting, and believed he was converted; and another he introduced to me as he set out again for Tangier, whom he thought was near the Kingdom.

Two days before he left he had spent all his money, but though my table and purse were open to him he did not make his need known, but told me later that the Lord had at the difficult moment given him a piece of business which helped him through. Some relatives are dependent

on him, but I suggested that perhaps he was following in his old namesake's path, who was held up at Charan through natural ties, though called to leave both country and kindred.

Here is a real case of chessboard division, if you like. It is only the Spirit of God that can separate and lead one to count all things, aye, and suffer the loss of all things, "for the excellency of the knowledge of Christ Jesus my Lord." Praise God, He alone is able to produce that permanent change of character—fruit of the Spirit which is so acceptable to our Father and unlike that which is merely the result of the influence of environment.

Brother Amar thinks the Jews here very different to those he has had to do with in Tangier and longs to work amongst them. I understand he thinks of returning. May God send him!

When I spoke to one Hebrew business man about him he said, "A visionary!" and another told me he would give me six weeks to discover the fraud! How they detest him!

With warm greetings to you and to all fellow believers amongst God's ancient people,

Yours in Him,
JOHN CRANE.

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from March 1st to May 31st, 1923:—

[The following abbreviations are used to indicate the different purposes for which the sums have been sent. Where no sign appears, the sum is for the General Fund:—G., General Fund; C., Children; P., Poor; Pub., Publications; S., Scriptures; W., Women.]

Date.	Receipt	No.	£	s.	d.	Date.	Receipt	No.	£	s.	d.
1923.						1923.					
Mar.	1.	866	Pub.	9.	892
	1.	867	Pub.	9.	893	Pub., 2s. 6d.
	1.	868	9.	894	Pub., 2s. 6d.
	1.	869	10.	895	Pub., 2s. 6d.
	1.	870	10.	896
	1.	871	Pub.	10.	897	Pub., 7s. 6d.
	1.	872	Pub.	10.	898	Pub.
	1.	873	11.	898
	1.	874	11.	899
	2.	875	Missionary Representa-	11.	900	Pub.
	3.	876	tative in Berlin	13.	901	Pub., 7s. 6d.
	3.	877	13.	902	Pub.
	3.	878	13.	903	Pub., 5s.
	3.	879	13.	904
	3.	880	13.	905
	3.	881	13.	906
	3.	882	13.	907	Pub., 2s. 6d.
	3.	883	13.	908
	3.	884	13.	909	Pub., 2s. 6d.
	3.	885	14.	910	Pub., 2s. 6d.
	3.	886	14.	911	Pub., 3s. 9d.
	3.	887	14.	912	Pub.
	3.	888	16.	913
	3.	889	16.	914
	3.	890	17.	915	Readers of The Chris-
	3.	891			tian G., 15; Jude-
	3.	892			pest, 11
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Date.	Receipt	No.	£	s.	d.	Date.	Receipt	No.	£	s.	d.
1923.						1923.					
Mar.	20.	922	P.	Apr.	20.	988	Relief
	20.	923	£100		20.	989
	20.	924	Pub.		20.	990
	20.	925		20.	991
	21.	926	Scriptures (Paris)		20.	992
	21.	927	Pub.		20.	993
	21.	928	P.		20.	994	Pub.
	21.	929	Gospel		20.	995	Pub., 2s. 6d.
	21.	930	Pub., 10s.		21.	996
	23.	931		21.	997	Pub.
	23.	932	Pub., 2s. 10d.		21.	998
	23.	933		21.	999
	23.	934		21.	1000	(Sent to Printers for new book)
	26.	935						
	26.	936						
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Date.	Receipt				Date.	Receipt			
1923.	No.			£ s. d.	1923.	No.			£ s. d.
Apr. 24.	48	Berlin, £10	..	0 0 0	May 8.	108	G., 10s.;	Relief	£ s. d.
" 24.	49	Pub. ..	..	1 2 0	" 8.	109	Abroad, 7s.	6d.;	1 0 0
" 24.	50	G., 20s.;	Relief	2 2 6	" 8.	110	Pub., 2s. 6d.	..	8 1 6
" 24.	51	Abroad, 20s.;	Pub.,	2 2 6	" 8.	111	Pub., ..	..	0 5 0
" 24.	52	£15	..	3 1 10	" 9.	112	..	..	10 0 0
" 24.	53	Pub. ..	..	0 5 0	" 9.	113	..	..	50 0 0
" 24.	54	Pub. ..	..	0 10 0	" 9.	114	Budapest	..	1 0 0
" 24.	55	..	..	11 0 0	" 9.	115	Pub., 20s.	..	1 10 0
" 24.	56	Placed in Box (Ston	..	4 0 9	" 10.	116	Pub., 20s.	..	1 3 6
" 24.	57	College)	..	0 18 3	" 11.	117	0 10 0
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" 24.	59	Pub., 2s. 6d.	..	2 2 6	" 11.	119	Gospel	..	10 0 0
" 25.	60	Pub., 2s. 6d.	..	1 2 6	" 11.	120	Pub.	0 2 6
" 25.	61	Pub.	0 6 0	" 12.	121	\$1.20, Pub.	..	0 5 0
" 25.	62	1 0 0	" 12.	122	5 0 0
" 25.	63	Pub., 2s. 6d.	..	0 2 6	" 12.	123	5 0 0
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" 25.	65	0 10 0	" 15.	125	5 0 0
" 25.	66	1 1 0	" 17.	126	1 1 0
" 25.	67	0 7 6	" 17.	127	P.	..	0 10 0
" 25.	68	7 0 0	" 17.	128	Pub., 3s.	..	0 15 0
" 25.	69	..	..	1 0 0	" 17.	129	..	..	1 0 0
" 25.	70	..	..	0 10 0	" 17.	130	Readers of The Christian	..	16 24 6
" 25.	71	..	..	1 0 0	" 17.	131	G., £15 12s.	..	..
" 25.	72	..	..	3 0 0	" 17.	132	6d.; Budapest, 20s.	..	..
" 25.	73	..	..	2 2 0	" 17.	133	(Included in above)	..	..
" 25.	74	Pub. ..	..	0 5 0	" 18.	134	..	..	25 0 0
" 25.	75	..	..	0 6 0	" 18.	135	..	..	0 2 6
" 25.	76	..	..	5 0 0	" 22.	136	Pub., ..	..	0 2 6
" 25.	77	Pub., 2s. 6d.	..	1 2 6	" 22.	137	\$10	..	2 2 1
" 25.	78	..	..	1 0 0	" 22.	138	..	..	5 3 0
" 25.	79	..	..	1 0 0	" 22.	139	..	..	1 0 0
" 25.	80	Pub., 2s.	..	1 0 0	" 22.	140	Pub., 2s. 6d.	..	1 0 1
" 25.	81	..	..	1 0 0	" 22.	141	Pub., 2s. 6d.	..	5 7 6
" 25.	82	1 1 0	" 24.	142	80 0 0
" 25.	83	5 3 0	" 24.	143	0 2 6
" 25.	84	13 0 0	" 25.	144	\$2, Pub.	..	0 8 4
" 25.	85	1 0 0	" 25.	145	0 10 0
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" 25.	87	0 5 0	" 25.	147	13 15 2
" 25.	88	P.	..	5 0 0	" 25.	148	0 10 0
" 25.	89	Pub., 2s.	..	2 5 0	" 25.	149	2 5 6
" 25.	90	2 0 0	" 25.	150	Pub., 3s.	..	1 0 0
" 25.	91	..	..	0 2 6	" 25.	151	P., £4 17s. 6d.;	Relief	1 6 0
" 25.	92	Gospel	..	0 10 0	" 25.	152	Abroad, £5; Pub.,	..	..
" 25.	93	Budapest, 20s.; Re-	..	3 0 0	" 25.	153	2s. 6d.	..	10 0 0
" 25.	94	Relief Abroad, 40s.	..	1 15 4	" 25.	154	..	..	0 13 0
" 25.	95	..	..	2 5 0	" 25.	155	..	..	5 0 0
" 25.	96	..	..	0 6 0	" 25.	156	Pub., 2s. 6d.	..	3 0 0
" 25.	97	..	..	1 0 0	" 25.	157	Pub., 2s. 6d.	..	4 2 6
" 25.	98	G., 10s.; P., 2s.	..	1 0 0	" 25.	158	Pub., 2s. 6d.	..	0 5 0
" 25.	99	Pub., 2s. 6d.	..	0 17 6	" 25.	159	Pub., 2s. 6d.	..	0 7 6
" 25.	100	P.	..	3 0 0	" 25.	160	\$25.00	..	5 7 9
" 25.	101	..	..	0 10 0	" 30.	161	..	..	6 0 0
" 25.	102	..	..	2 2 0	" 30.	162	Relief Budapest	..	1 0 0
" 25.	103	..	..	1 0 0	" 30.	163	..	..	2 10 0
" 25.	104	P. and Converts	..	0 15 0	" 30.	164	Pub., 2s. 6d.	..	5 2 6
" 25.	105	P.	..	5 0 0	" 30.	165	Pub. ..	..	0 5 0
" 25.	106	Relief Abroad	..	0 10 0	" 30.	166	\$35	..	7 10 5
" 25.	107	..	..	1 0 0					£1,678 15 0
" 25.	108	..	..	0 2 6					
" 25.	109	..	..	1 10 0					

A young lady knits beautiful baby shoes, price 1/3 per pair (postage extra), sold for the benefit of the Mission. Address, Miss N. CULVER, "Kildare," Pierremont Avenue, Broadstairs.

ITS CHARACTER

is thoroughly unsectarian. All who are loyal to the Bible as the Word of God; all who, in these days of failure and declension, cling to the grand old Protestant evangelical doctrines; all who out of a pure heart, and in sincerity, call Jesus, Lord, and seek to do the will of our Father in heaven, are our brothers and sisters. We know of only one Church, "the assembly of the first-born, enrolled in the heavens;" and in the great work of evangelising Israel in these "latter days," we wish to co-operate with all who abide by the foundation truths of our most holy faith.

THE WORKERS AND WORK

depend entirely on the free-will offerings of the Lord's people. No one is personally appealed to for money, and all worldly means for raising funds are avoided, as being unworthy of the cause of our great Master, Jesus Christ. Our trust is in the living and ever blessed God, whose is the silver and the gold, and in whose hands are the hearts of His own dear children, to incline and dispose them to do that which is pleasing in His sight.

ALL CONTRIBUTIONS

to the Mission are acknowledged by an official numbered receipt, and appear under the corresponding date and number in THE SCATTERED NATION; which is sent freely to all contributors. The audited accounts of the Mission are also published in this magazine.

** OBJECTS. **

1. The general Mission work.
2. Postal Mission to the better class Jews.
3. Aid to poor Jews and converts.
4. Mission Tours and Distribution of the Scriptures and suitable Literature setting forth the claims of Christ among the Jews in all lands.
5. Mission in Hungary.
6. Mission in Berlin.
7. Mission in Latvia.
8. Mission in Paris.
9. Mission Publications.
10. Building Fund.

All kinds of clothing—new and second-hand—for men, women, and children; also farinaceous food, flannel, calico, blankets, and hospital letters, will be gratefully received for careful distribution among the very destitute Jews and Jewesses in the East of London, and should be addressed to the Mission House, 189, Whitechapel Road, London, E. Letters and contributions should be addressed to "En-Hakkore," Chester Road, Northwood, Middlesex.

FORM OF BEQUEST.

I bequeath to The Hebrew Christian Testimony to Israel, No. 189, Whitechapel Road the sum of £ free of duty for the benefit of the Mission carried on under the above name and to be paid within six calendar months after my decease And I declare that the receipt of the Treasurer or other proper Officer for the time being of the said Mission shall be a sufficient discharge for the Legacy.

"And whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."